APRIL

VOL. VII.
No. 4.

WOMAN'S WORK FOR WOMAN

Wilson Mrs Richard Oct92

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PUBLISHED MONTHLY
BY THE WOMEN'S FOREIGN MISSIONARY SOCIETIES OF THE
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Fields and Subjects for Monthly Concert.

General Summary.	JULY, Indians, Chinese and Japanese in America.
China.	AUGUST . . . Papal Europe.
Mexico and Guatemala.	SEPTEMBER . . . Japan and Korea.
India.	OCTOBER . . . . Persia.
Siam and Laos.	NOVEMBER . . . . South America.
Africa.	DECEMBER . . . . . Syria.

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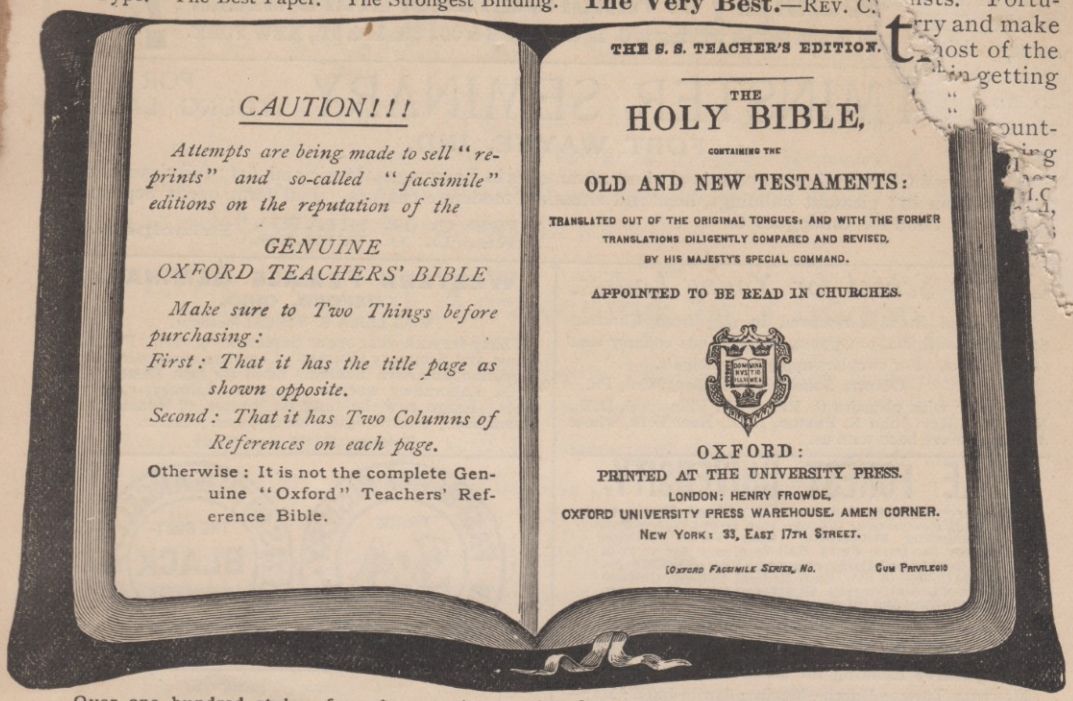
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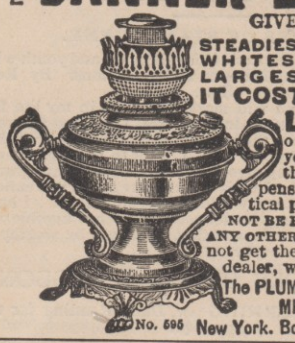

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The Poor in Great Cit

The April number of SCRIBNER'S MAGAZINE will contain [illegible] article in this important series. The author, Mr. ROBERT A. WOO[illegible] spent more than half a year in London devoted to the study of this su[illegible]ject, the results of which are given in his article

"The Social Awakening in London,"

with twenty-five illustrations by Hugh Thomson, from sketches made from life and of localities visited by the artist.

Most American readers will be surprised, it is believed, to learn of the extent of the great work which is now being carried on in London, not by the churches, merely, but by people of all classes, for the relief and advancement of the poor. The following list indicates the special organizations and plans of reform work now being actively pushed and described by Mr. Woods in his article :

The Salvation Army.
The Charity Organization Society.
University Settlements.
Toynbee Hall, Whitechapel.
Oxford House, Bethnal Green.
The People's Palace.
Workingmen's Clubs.
The Dockers' Union and their leaders, John Burns and Tom Mann.
The Fabian Society.
The Model Tenement.
Coffee Houses.
The Work of Charles Booth.
The Artist Socialist, etc., etc.

Following Mr. Wood's paper (not necessarily in the order here given) will be published, among other articles,

Life in New York Tenement Houses as seen by a City Missionary, by W. T. ELSING, Minister of the De Witt Memorial Church. (Illustrated by CHARLES BROUGHTON, from sketches from life.)

The Children of the Poor in New York, by JACOB A. RIIS, author of "How the Other Half Lives," etc. Considering the situation of children in the tenements and streets. (Illustrated from the author's own photographs, and from sketches.)

A London Riverside Parish, by WALTER BESANT. The description of life in a parish in London, inhabited almost entirely by the only "casually employed."

The Andover-House Work in Boston and the manufacturing towns of Massachusetts, by Professor WILLIAM J. TUCKER, of the Andover Theological Seminary. (With full illustration.)

Among the Poor in Chicago, by JOSEPH KIRKLAND, author of "Zury," "The McVeys," etc. (With full illustration.)

The Schools for Street Children in Paris, by EDMUND R. SPEARMAN, an English authority, who, for some years, has made a special study of such institutions in France. (With illustrations.)

The Poor in the Great Cities of Italy, by Madame MARIO, who was lately entrusted by the Italian Government with investigations and special reports upon the subject. (Illustrated by local artists.)

Laws and Agencies to protect the Poor, by the Hon. OSCAR CRAIG, President of the State Board of Charities.

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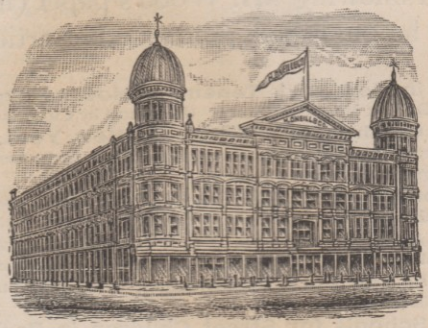

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WOMAN'S WORK FOR WOMA

VOL. VII. APRIL, 1892. No. [illegible]

A COUNTRY where forty millions of women, except for members of their own family, have never seen the face of a man. Who shall spread before them the revelation of the Gospel of Christ? If God ever gave the word to women he gives it now, to carry to India.

MR. PENTECOST says there are not as many missionaries in all India as there are ministers in New York City.

DR. GILLESPIE having arrived on Saturday afternoon, March 5, appeared in Board meeting on Monday and presented a full Report of his visit to the India Missions. It was considered of such value that it was ordered to be printed at once.

THOSE Annual Meetings will be fortunate that get either Dr. or Mrs. Gillespie to address them. We recommend societies also to lay hold of Rev. John Forman as soon as he lands (probably the last of March), for, while obliged to bring Mrs. Forman home for medical care, he is very well himself and likes nothing so much as to be in harness.

OUR missionary, Miss Ewalt, who was obliged to leave South India, last year, was called to her sweet rest, from her home in Hagerstown, Pa., on the evening of March 6. "She was very dear to us," writes Mrs. Hull; "quiet perseverance in duty was her characteristic."

THERE were 320 church members and 1,000 Protestants, all told, at the opening of 1891, in the Tripoli field, Syria. The year closed with an addition of 68 to the Church. Additions in the whole mission were 140. As Dr. Dennis says: "It would be thought a year of blessing anywhere in America if out of a community of 1,000 Protestants 68 united with the Church."

AFTER the death of Prince Albert Victor, the Deputy Commissioner of Ambala District called a meeting to express sympathy for the Empress of India. Native gentlemen spoke and presented poems on the occasion, and one passed up some rupees to pay for sending the message. He was told the government would pay for it and another suggested giving it in charity. Thereupon, it was handed over to our Mr. Wyckoff, others following his example until Rs. 1,600 were quickly donated. When it was announced that the money would be used to build an extra ward in the Leper Asylum and it should be called the "Prince Albert Memorial Ward," there was great cheering.

ARRANGEMENTS for the Woman's Meeting in the interests of Foreign Missions, to be held in connection with the meeting of General Assembly, will be greatly facilitated if missionaries and ladies of the various Societies and Boards who expect to attend will forward their names, immediately, to Mrs. W. S. Ladd, 293 Sixth Street, Portland, Oregon.

THE ninth annual meeting of the International Missionary Union will be held this year at Clifton Springs, June 8-15. This institution is too well and favorably known to require anything beyond this brief announcement.

AT its Annual Meeting in January, the Gaboon Mission voted to print 500 copies of the Gospel by Matthew, which Rev. Arthur Marling has just translated into the Fãn language. A previous translation of Genesis requires to have the spelling revised in order to harmonize with French, which is now the language of government. Mr. Marling's translation has been made, like that of so many other missionaries, by gathering the language from the mouths of the people, having begun without book or written word in Fãn.

A Gaboon Bible woman who is known to us by her name "Julia," was repeating a conversation with an elderly heathen

aid, "Ah, Julia, why do you coming to talk to me? I am e in the darkness in which I ." "But you will still go to inquired the missionary. "Ma, alive," was the answer, meanwhile there is life there is hope.

On Easter Sunday last year, Miss Rebecca Brown visited a Syrian family where the oldest son had died. "I was surprised," she wrote, "to see more than 100 women seated on the floor in front of the widow, chanting a doleful tune. All were dressed in dark colors with white cotton veils on their heads and while one chanted the verses all joined in the refrain. The women of the family looked sick from lack of food and sleep and two young brides looked as if they ought to be in bed. As they had been educated in mission schools, I asked them to come apart and we had quiet conversation and read John xiv. They exclaimed: "Oh, if those who come to mourn with us would only repeat a verse from the Bible or say a few words of heart-felt sympathy, instead of working on our feelings by chanting the virtues of our brother!"

Special agitation of the subject of the opium traffic in India is now going on in England. It has gained impetus from the recent visit of Miss Soonderbai Powar, a Christian lady of Bombay, who carried pleading messages to London from large public meetings held by her countrywomen last fall in Poona, Bombay and Lucknow. Instead of the two or three pages which we had hoped to devote to this burning question we are crowded down to this note.

The American Methodist Missions of India report 19,000 baptisms in 1891. Many, but by no means all of them, were from low castes and they were not from one section but dispersed over the empire.

Smallpox of a severe type was prevailing in Yokohama and Tokyo, Feb. 1.

Fourteen fully qualified women physicians now represent our Church abroad, besides at least one who was only a few months short of the full diploma, and three trained nurses.

Our Methodist sisters have also fourteen physicians; seven are with the Congregational Board, five with the Baptist, four with the Union; United Presbyterians, Disciples and United Brethren have, each, two; Southern Methodist, Southern Presbyterian, Episcopal and Lutheran Churches sustain one each; a total of fifty-four.

The only Woman's Missionary Society in Canada which sends out physicians,—the Presbyterian,—has four in the field.

In a large proportion of cases our English and Scotch friends send women as medical missionaries who have not taken a full training. *Medical Missions* claims that those in the service having full British qualifications number eighteen.

Our Congregational sisters in Boston have an admirable Missionary Calendar. It puts in remembrance of interests at Home as well as in the field, *e.g.*: days are set apart for their several Branches, which correspond to our Presbyterial Societies, there is a day "for Christian women not interested in foreign missions," and, oh, a whole day for their magazine.

Bishop Thoburn lately arrived in New York on the twenty-seventh day from Calcutta having spent two days of that time in London. The early missionaries reckoned on an average voyage of four months to Calcutta.

We have been interested in looking over a file of the *Indian Social Reformer*, published under native management in Madras. It deals with such moral reforms as child-marriage and advertises the names of progressive men who offer to marry widows. We clip the following comment: "In the interests of the Hindu social reform our European divines should be good enough to explain the moral benefits of the ball at the English entertainments."

A Japanese bookseller at Tokyo thus vaunts his stock: "Books elegant as a singing girl. Print clear as crystal. Paper tough as elephant's hide. Customers treated as politely as by the rival steamship companies. Goods despatched as expeditiously as a cannon-ball. Parcels done up with as much care as that bestowed on her husband by a loving wife."—*London Graphic.*

"We are saved many blunders if we listen to the advice of the older and more experienced missionaries," writes one of those sensible young ladies in China.

OUR MISSIONARIES IN INDIA,

AND POST OFFICE ADDRESSES.

Letters should be directed *American Presbyterian Mission* (such a city), [illegible]

Mrs. J. C. R. Ewing, Lahore, Punjab.
Mrs. Chas. W. Forman, " "
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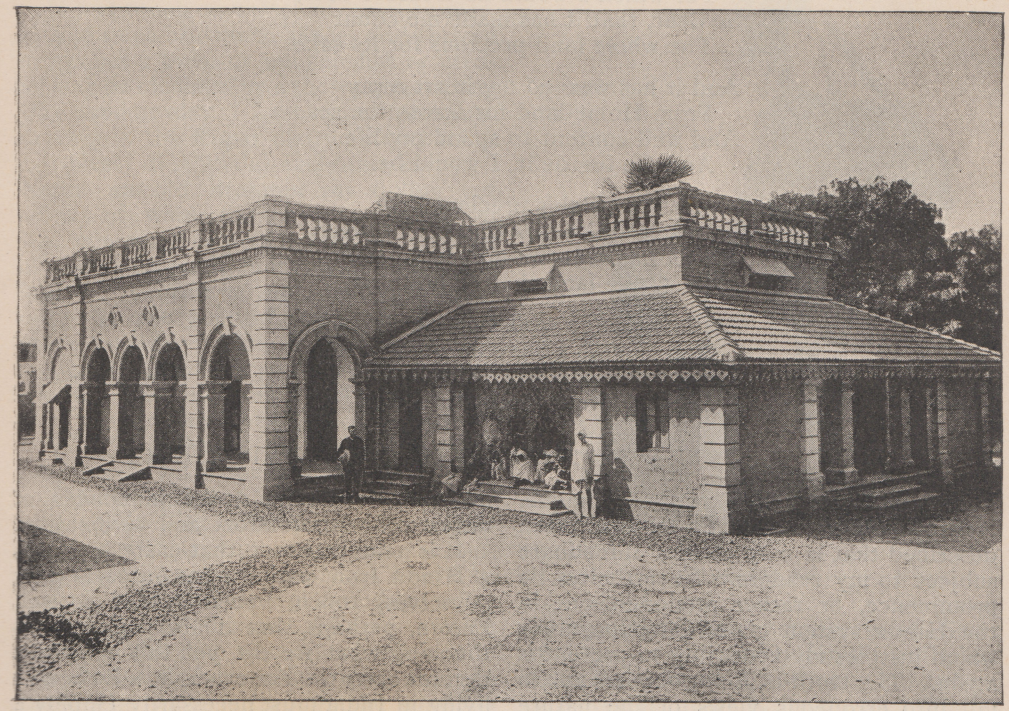
In this Country: Miss Babbitt, Morristown, N. J.; Mrs. Graham, Wooster, Ohio; Mrs. J. J. Hull, Wooster, Ohio; Mrs. F. J. Newton, Chambersburg, Pa.; Miss Pratt, Cedar Falls, Iowa; Mrs. Tedford and Mrs. Tracy, Wooster, Ohio; Miss Wherry, South Bend, Pa.; Miss Williamson, West Phila., Pa.



A MUTE APPEAL.

THE appeal is from the Woman's Hospital and Dispensary at Allahabad, a city of 150,000 people, at the confluence of the Ganges and Jumna Rivers. The fine building, completed last year, represents the offerings, chiefly, of a few loving hearts in and about New York City, and the realization of hopes and efforts of years on the part of the late Dr. Sara Seward. Since her death, her assistants remain at their post, but she has no successor. Besides the building shown in the cut, there is an outside ward in a garden, out of view, at the right. This Hospital has behind it the prestige of Dr. Seward's medical reputation. Between November 1890 and October 1891, the general Dispensary attendance was 11,993. It is a valuable accessory to Gospel work in India and sure to be sustained by friends in America. This vacant post, this wide opportunity, the very walls are calling for a first-class, experienced physician and surgeon, for a whole-souled, devoted woman. Who answers this appeal?

[y large number of our missionaries have lately been called to give their little children back
one such bereaved mother-heart has come the following verses accompanied by these words:
ice especially, now, how many little children die from missionary homes. I wonder if the
I did, that these precious little graves bind our hearts' love and interest to these lands, as
could. These little verses came to me to-day, as the expression of this thought."]

MY ONE POSSESSION. GEN. XXIII., 20.

A stranger in a foreign land,
Far from the home I once had known,
Like Abraham, I felt that here
Was no place I could call my own.

Yet Abraham, in Canaan's land,
Had one "possession," which was "sure,"
That bound his heart forever there
His pilgrim-exile to endure.

And now I own one little spot,
For which I would no treasure take,
So dear, that it has made me count
The whole land precious for its sake.

And it has weaned my heart away
From Home-land far across the sea,
And well content to spend my life
And die beside it, I would be.

As by Macpelah's precious dust,
Despite the years that lay between,
He took possession in God's name.
Of all the land that he had seen.

So this strange land I count my own,
And though I have no other claim
Except the little grave I love,
I take possession In His Name.

CASTE, ILLUSTRATED FROM PERSONAL EXPERIENCE.

THIS peculiar, and I may say unique, institution is one which has been so often described that it may seem a threadbare subject to my readers. Nevertheless its prominence, or rather predominance, in the Hindu system gives it an importance which justifies my venturing to present it again. The truth is, foreigners are apt to fall into erroneous views of the nature of caste, imagining it to be a kind of *social* classification, similar in kind though differing in degree from what is found in Europe and America. It is, however, far more radical and deep-seated than any mere social distinction and is claimed to have its origin in the creation itself. It shall be my aim not to enter into a full account of caste, but to point out from facts of experience its enormous power, showing what an important factor it is in the opposition of Hinduism to Christianity and also to show that even this stronghold of Satan is beginning to crumble away under the influences of modern Christian effort and civilization.

It is a familiar fact that caste prevents a Hindu from eating what outcasts (like ourselves) touch, but it is not so well known, perhaps, that it also prevents his touching what we eat, yet this is so to a certain extent. For example, a European living in India must necessarily employ a Mohammedan cook, (unless he can get a Christian, or one of the sweeper class,) for no Hindu of caste would contaminate himself by serving in this capacity. The European may and does have servants of the highest caste for other kinds of work about his house, but no consideration would induce one of these servants to go to work in the kitchen on an emergency, or even to wait on the table.

It is a picture for the pencil of an artist, to see the ineffable scorn with which a beggar who professes to be starving, rejects a piece of bread offered by a

European lady or gentleman. I have now and then tried it on a fat, healthy looking mendicant, just for the scenic effect.

There could be no greater breach of decorum, than for us to touch the cooking, eating, or drinking vessels of a Hindu, or even to approach the fire-place where he cooks his food.

In camp, the Hindu makes a ring of mud a yard and a half in diameter, builds a *choola* or fire-place in it, and cooks there. I once saw the child of a missionary, a little fellow two or three years old, touch such a ring on the outside. The owner, who had just finished cooking his dinner, immediately threw it away. It was hopelessly polluted by the innocent approach of that child.

If you touch a vessel of earthenware, it is at once broken to pieces and thrown away, but a brass or copper dish or utensil may be cleansed by a thorough scouring with sand or clay. Last winter I was itinerating in the Rupar district (forty miles northwest of Ambala) and came to a well where an old Brahmin sat doling out drinks of water to thirsty travelers,—a common practice pursued for the purpose of storing up merit, or laying up treasure in heaven. He offered me a drink in a brass cup. In the poetical style we use out there, I said: "*Wah ji Maharaj*," dear me, great king, "are you not afraid of my spoiling that nice cup? How will you ever get the unholiness out of it again?"

"Oh," said the old saint, coolly, "there's sand here; I'll scour it well."

The arrangement for supplying railway passengers with drinking water would strike an American visitor as curious. The trains have no supply on board as they do here, though in that climate water is greatly in demand. Every station therefore has men whose business it is to run along the platform and give water to those who want it, through the windows of the cars. One of the most familiar sounds one hears, the moment the train stops, is the cry for water from all parts of the long and generally crowded train. Mohammedans call for the "*bhishti*," who responds in a distracted way with a *mashak* or goat-skin bag which hangs across his back, while the Hindus, who would die of thirst rather than take a drink either from the *mashak*, or from the hands of the Mohammedan who carries it, yell frantically, "*Hindu pani mala! Hindu pani mala!*" and this functionary, who is a Brahmin, comes along in due time with a huge iron bucket, to supply the need of his thirsty co-religionists. Fortunately the trains are in no hurry and make long stops at the stations, or most of the passengers would never succeed in getting any water at all.

One of the greatest difficulties encountered by Christian converts, is their being prohibited use of the public wells. They may hire a *bhishti* to draw water for them, but must not do it themselves, which is very hard on the poor.

It must be explained that a well in India is generally public property, each one supplying a pretty large neighborhood. Some of these are exclusively Hindu wells and some Mohammedan, but many are *sirkari*, or Government wells, from which Hindus and Mohammedans both draw freely, but Christians, sweepers, and other *outcasts*, are prohibited by public sentiment.

THE BHISHTI.

So far as the Christians are concerned the prohibition is not legal and we have fought the matter out on their behalf, so that they now have the privilege accorded to them in some places, but the prejudice remains and in most places is strong enough to be prohibitory. The following incidents illustrate the force of this ridiculous prejudice.

On one occasion I stopped in a *serai* at Ferozepore which, like all others, had a

public well in the enclosure. A great swell of a *bunnia* (of the Khatri caste, next to the Brahmin) sat in his shop in the *serai*, selling flour, salt, sugar, and such other things as travelers require. I went up to this individual and asked him whether there was a *bhishti* about the place who could supply me with water. He hardly deigned to notice me, but finally replied gruffly that there was not.

"O well," I replied, "*kuch parma nahin*, (no matter) I am quite able to draw water for myself," and off I went to the well, where I was just about to let down the bucket I found ready, when the *bunnia* fairly flew to the rescue and said with what breath he had left, that he could not possibly allow such a great person as myself to perform such a menial task and, as he was my slave, he would draw the water for me.

Another incident at Lahore shows the impudence of this caste pride.

We had a mission well near our house, to which a number of Hindus and Mohammedans resorted for their water supply. But the native Christians drew water from this well too. One day a deputation of Hindus came with the request that I should prohibit the Christians from using our well! I told them that well was a Christian well and if they did not think it good enough for them, they could go elsewhere, but I certainly would not comply with so unreasonable a request.

One more illustration of this foolish prejudice must suffice.

At Lodiana three or four years ago, a public well was opened near our city chapel. One evening when we went there to preach, we sent the Christian janitor over for a pitcher of water. He got the water and started back, but a mob surrounded him, knocked the pitcher out of his hand and dashed it to pieces. Shortly after, the municipal committee met and passed resolutions ordering the well to be cleansed and sending up a complaint to the English magistrate of the district. The well was cleansed by having three hundred *mashaks* of water drawn out and thrown away, but the committee did not fare so well with the complaint. The magistrate gave them a reprimand, and told them the Christians had as good a right to use the well as Hindus or Mohammedans. This occurred in Lodiana where the gospel had been preached for over fifty years, and where a number of the members of that same municipal committee had been educated in the mission school. The committee were so ashamed of their conduct that they rescinded the obnoxious resolutions at their next meeting, and Christians have used the well ever since, without let or hindrance.

The foregoing shows how great the power of the caste system is still; nevertheless there are indications that it is waning. Seventy or eighty years ago, it was almost impossible for a man who had lost his caste to regain it. A wealthy Brahmin of Calcutta, of that period, had his caste destroyed by the mere fact that a European forced food into his mouth. He was finally restored after several years of effort, but not until he had spent $140,000 in fees and bribes.

Fifty years ago, a somewhat similar case occurred in the same city, but this time the privilege of re-instatement was purchased for $25,000.

A few years ago, a friend of mine in the Punjab obtained restoration of caste by feeding and feeing the Brahmins to the extent of $300.

Formerly, a low caste man on meeting a Brahmin was required to step aside out of the road or prostrate himself in the dust. The merest touch of a sweeper was contamination to the Brahmin, and the latter could not eat in the presence of the former. Now, this is all changed. The Brahmin and the sweeper sit side by side in the crowded railway train and there they both eat their lunch in close proximity. The railway has done much to modify rules of caste; government and mission schools have done much to teach the people the principles of enlightenment and common sense which are necessarily opposed to so absurd a system, but most of all, the Christian faith and newness of life in Christ have broken the fetters in cases unnumbered.

I will close with an incident of recent occurrence to show how effectually the Gospel can remove the bitterest prejudices.

A few years ago, there lived at one of our stations a learned pundit of the straitest sect of Brahmin Pharisees, who one day bathed himself because the shadow of a missionary, who happened to pass by on the sunny side, fell upon him. He was subsequently converted by reading the New Testament and is now a valued preacher of the Word in our Mis-

sion, but the most surprising feature in his history is that he is married to a Christian girl whose parents were outcasts before their conversion to Christianity.

Have we not ground for the sure conviction that the caste system is doomed to vanish with the other shadows and spectres of night, before the growing light of day? *C. B. Newton.*

February 7, 1892.

A PAGE FROM DR. JESSICA CARLETON'S NOTE-BOOK, AMBALA.

[We are greatly indebted to Miss Carleton of Woodstock, for copying the following incidents from her cousin's note-book just as the Doctor has hastily jotted them down from time to time.—EDITOR.]

A WOMAN brings a daughter to the dispensary for whom there is little hope of recovery. I know they first had spent 20 rupees on *hakims* (native doctors) and when they had lost hope, brought her to me. I told them of a medicine exceptionally fine but which would cost them Rs. 2, by which I hoped much for the girl. They said: "There is so little hope of her recovery what is the use of getting it?" and took her off to die.

A high caste man brought his wife to the hospital. Her disease was incurable, but after a stay of a month she was much better. On leaving I told her husband that with care she might live months, but, eventually, she must die. He shed tears, but in the course of conversation remarked, "It were better that she should die before"—(naming a day not far distant)—"for after that I would have to give much more money to the Brahmins." I took care to follow up the case and learned that she did die before the day named; no doubt she had been neglected.

Two very different scenes in to-night's calls. Had been asked to see a case of threatened miscarriage. Did not arrive as soon as they expected, so they had called an assistant. As I entered the dark, inner room of the patient, the assistant was heard to say to her in very bald Hindustani, that she should stop where she was, midway in relieving her, "until you pay my fee." Three *dais* (midwives) were also in attendance. One of them immediately spoke up: "*You* do not deserve it; you have just come. *I* deserve it." The poor patient who had formerly been much weakened by dysentery, now tremblingly took off her rings and gave them to the *dai*. Another then demanded her fee for what *she* had done. The patient called aloud for her husband to give them money, while I tried my best to stop the clamor of the irate *dais*. When it is remembered that none of the relatives of a woman in confinement (female or otherwise) are allowed in the room, it will be seen that the opportunity for bullying on the *dais*' part is unlimited.

I went next to see my favorite boy; a mild case of typhoid fever. A gentleman (Native) in the kindness of his heart had taken him over to his own airy house and put him in his own bed. The room was well furnished, clean and neat. Mán Singh immediately gave me a cheerful salaam. The sweet, old father gave me a chair and knelt by the bed during my visit. I find that Mán Singh has been naughty and refused to take milk all day. I reprove and say that I shall not return if he does not obey orders. Advised by his father, he immediately makes a humble salaam with both hands and promises to be good. Then he repeats a rhythmic passage from the Granth. I look with pleasure at his fine, intelligent face and beautiful long curling hair, and am thankful it was spared during the height of the fever out of consideration for his father, for, to the Sikhs, uncut hair is what it was to Samson of old. Soon the elder brothers come in and a playful, affectionate chat begins between the three. They are motherless. There are but these three children, all handsome as pictures.

I fly down another street to see a young woman who six days ago lost a baby. In "wailing" instead of beating her head and breast with her hands, according to custom, she used a brick and the result is a very bad black eye, swollen enormously.

A high caste Hindu woman comes to the dispensary table with a beautiful boy in her arms. I ask the child's name. To my surprise she gives a Mohammedan name. "How is this," said I, "that being a Hindu you give a Mohammedan name to your child?" "Ah," said she, "that the gods may think it a Mohamad child and not take it from me. Last year I had an only son who was run over by a cart and killed; when this one came I resolved to make every effort to keep him."

"Yes," said another Hindu woman with a child in her arms, "I had twins. To one I gave a Hindu name, to the other a Mohammedan name; soon the one with a Hindu name died and left me but this one." Often one sees a boy dressed as a girl, with all the jewels and braided hair of a girl, that the evil spirits may spare it, thinking it only a girl, not worth taking.

My little Hindu patient with the Mohammedan name (before mentioned) came into the Dispensary. They are wealthy people. I noticed that the child was dressed in old ragged clothes and without any of the heavy jewelry of wealthy babies. When the old clothes were remarked, the mother said, "until he is a year old I do not dare to dress him in anything but garments that have been begged from people. I am afraid of jewelry and rich presents. This I do that he may live and not be carried away by the evil spirits."

Nov. 18.—All the girls came to school with eyes carefully bandaged, or covered with their veils groping along to the door. They must not see the sun during the entire day. This is the day on which they try to prove their industry by getting up very early to spin or weave, and, by not seeing the sun, they pretend they are ahead of the sun in industry. The girls who do not attend school, spin all day not stopping for meals, but eating parched grain which is in the folds of their veils—taking care not to go out of the house. My own little sweeper girl when told to run out of the Dispensary on an errand, carefully bandaged her eyes.

At an eclipse of the moon hundreds stood on the bank of the tank at Thanesar waiting to dip themselves as soon as it passed. This washes away all their sins.

WOODSTOCK.

HAIL, fair Woodstock, beautiful for situation! Beautiful, indeed! We were prepared to find this Mt. Holyoke of India set in the midst of magnificent scenery, but the half had not been told us, nor could it have been. Perched on the side of the first range of the Himalayas, some seven thousand feet above sea level and overlooking the Dehra Dun, a broad and fertile valley stretching away to the Sewalick range of hills twenty miles distant, the situation is indescribably grand.

But how did we reach this mountain eyrie? Leaving the railway at Saharanpur where we had spent a delightful and satisfactory day with Mr. and Mrs. Kelso, and accompanied by our friend Mr. Tracy of Allahabad as guide and interpreter, we took a *dak gharry* for Dehra, forty-one miles distant. *Dak* means post, and *gharry*, carriage or any wheel conveyance. The vehicle is a heavy, lumbering affair, capable of carrying two passengers inside in a recumbent posture, much of the travel being done here by night to avoid the heat. The road, however, was splendid, one of the many evidences of English enterprise in this great empire, and the ride most exhilarating. We changed horses every four or five miles and covered the entire distance in seven hours, including stops for lunch and horses. For fully a third of the way the snow-capped range of the Himalayas, a hundred and forty miles distant, was in view, and we were constantly coming upon new phases of Indian life and scenery, such as a camp of British soldiers on the march with a long train of camels for carrying the camp equipage, conveyances of every description crowded with natives dressed in all the colors of the rainbow and coiled up in all sorts of postures, and a wide range of tropical vegetation, including a field of tea, the first we had seen.

On reaching Dehra we were welcomed by Miss Savage and Miss Donaldson who have charge of the boarding school for girls, an institution similar to the one we had seen in Allahabad on the banks of the Jumna, under the principalship of Mrs. John Newton. Both schools are for the training of the daughters of Christian parents. Both are in some measure self-supporting, and both are thoroughly Christian in their curriculum, spirit and purpose.

A comparatively new feature of the Dehra school is the "Jane Cross Memorial Zenana Home and Training School," for training young women for zenana work. This is supported by the income from an estate in the United States. The course of instruction covers two years and includes practical work in the zenanas. We found six young ladies in attendance, East Indians, as Eurasians are called in India, two of them just completing their course and ready to be assigned to a

station by the mission. All have had good educational advantages in mission schools, some of them in Dehra and one at least in Woodstock. They are designed for a higher class of work than the ordinary Bible reader, being expected to do what our own missionaries do in visiting zenanas and superintending Bible readers.

From Dehra to Woodstock is fourteen miles. At Rajpur, which lies at the foot of the mountain and is exactly half way, we found a *dandy* sent by Mrs. Scott for the lady of the party, while the gentlemen mounted horses (so called) and the baggage was placed on the backs of coolies. A *dandy* is a sort of sedan chair, shaped like a canoe, having a light wooden frame and canvas bottom and sides, and is carried on the shoulders of two or more coolies.

A climb of three and a half hours through constantly changing scenes of grandeur brought us to Woodstock where we met with a most cordial reception at the hands of Mrs. Scott and her worthy associates.

Woodstock contains ninety acres of — mountain scenery. It can scarcely be called ground in the ordinary sense of the word, as it has but few spots where one can stand comfortably before the pick and shovel have been applied. The one exception is about two acres in the ravine below, where by dint of well directed effort a fertile vegetable garden has been made which yields about half the vegetables used by the school, exclusive of potatoes. The site of the school, like those of most of the buildings in the "Hills," has been dug out of the mountain side and is approached by paths made by the same laborious process. But both site and paths give evidence of skill in construction, and everything about Woodstock speaks of the most painstaking care. The building, like all edifices erected piece-meal, is somewhat irregular in its internal arrangements, though by no means lacking in architectural beauty outside. It is plain and inexpensive so far as building can be inexpensive where the material has to be carried long distances on the backs of coolies. It is fair to add that through the efficient management of the present Principal extensive improvements have been made from the income of the school and outside sources without taxing the Church at home.

The closing examinations are now on, and the girls are bending over their desks preparing their examination papers, much as our girls do at home. Indeed, everything in the institution reminds one of home, as Mrs. Scott's aim is to give the daughters of missionaries and others who attend the best attainable education up to a certain standard. In this she is nobly seconded by her well-chosen staff of teachers, a number of whom are missionaries under appointment by the Board of Foreign Missions, though most of the salaries are paid from the income received from tuition.

The religious and missionary character of the school is most pronounced, and encourages the belief that by the divine favor it will continue to be a blessing to India in a constantly increasing measure.

What a scene the school court presented yesterday (Sabbath) morning, covered as it was with between thirty and forty *dandies* and twice the number of coolies! What did it mean? This: there is no church or chapel connected with Woodstock, so that teachers and pupils must worship in the Union Church about forty-five minutes distant. To walk the entire distance at mid-day, even at this season of the year, is out of the question because of the intense heat of the sun, and quite impossible during the hot season and the rains. A *dandy* is therefore provided for every two girls, they walking and riding alternately — a most unique procession. In addition to this inconvenience and expense, the girls must pass through a crowded bazar (a narrow street of native shops) where the utmost vigilance is required to protect them from the remarks of those who jostle each other in that busy thoroughfare. A chapel on an available site near the school, which could easily be supplied most of the year by missionaries, would be a great blessing. The Board is not in position to undertake any such expenditure at present, but if some friend of India would provide such a place of worship it would be a gift most worthily bestowed.

The ladies at home and the Board of Foreign Missions have a serious question before them concerning this school. Advancing years and a long period of service in India with heavy responsibilities, admonish Mrs. Scott that she must return to the home land. To fill her place will be no easy task. A lady of ability, experience and tact, with a devout missionary spirit, is required.

Space forbids more than a simple reference to our ascent of Lal Tiba, five hundred feet above Woodstock, where we stood face to face with the eternal snows lighted up by the morning sun. Memorable sight! As we gazed upon the majestic mountains which lift their heads twenty thousand feet above sea level, we could not but sympathize with the devout German missionary who, after beholding them for a time, exclaimed in broken English to a friend who came suddenly upon him: "I not need my Bible here, for I stand in the presence of mine Got!"

John Gillespie.

WOODSTOCK, INDIA, NOV. 16, 1891.

A FEW FROM AMONG THOUSANDS.

FEROZEPORE BEGGARS.

THIS picture represents some members of a class of beggars in Ferozepore, N. India. There are great numbers of people there afflicted in various ways, often the result of their own or their parents' carelessness, ignorance or neglect. Ophthalmia is one of the most prevalent diseases and requires great care, but the poorer and often the better class of people in India have little idea of taking care of themselves in sickness, and an affection of the eyes with them is apt to result in blindness. In the bazars and thoroughfares beggars are numerous and often seem to be banded together, for if one out of pity gives a copper to a single poor, wretched creature he seems in some way to communicate the fact to others and the benefactor will be beset with beggars every time he makes his appearance in the bazar, while they call down blessings upon his head and especially upon his *hat* as the idiom is.

Friday, the Mohammedan holy day, and feast days are the harvest time for beggars and the people soon learn which is our holy day and, in making their petitions, they remind one that it is "Sunday" and assure us that by conferring favors on them we shall gain favor with God, often adding "For Christ's sake give." I generally made a point of refusing all who came to beg on Sunday so as to do my part in removing any impression that there was special merit in the day. One old blind man persisted in coming, the second from the right of the picture, with the gray beard, leaning on his staff, and I finally told him if he would come at a certain hour each Sunday I would give him something. It was my custom to gather servants and their families together on Sunday afternoon to read the Bible, and I concluded to give the old blind man the benefit of this reading. Before long another and another joined him until I had a class of from twenty-five to thirty of the poorest, most wretched creatures ever one saw. I selected verses which had the most and clearest Gospel in them, such as "God so

loved the world," "Believe on the Lord Jesus Christ," and tried to teach them to my class, afterwards reading a chapter. The ideas and expressions were all new to them and, unaccustomed to learning or being taught, they could scarcely at first repeat the shortest sentence correctly. I often felt as if the effort was useless but my heart yearned over their poor souls as I sat and looked from one to another with their ugly, scarred faces and distorted bodies, no happiness here and nothing to look forward to hereafter. The words that I tried literally to drum into their minds were not my own and I could but hope would accomplish what no human efforts could. . . . My thoughts often go out to these poor people, now that I am far away, and I sometimes wonder if God will not permit me to meet some of them in His kingdom, cleansed from their sin and filthiness, a new light shining in the eyes now closed. I am sure, teacher and pupils would recognize each other there.

Fannie R. Newton.

THE EVANGELIST IN AND ABOUT ETAWAH.

It seems to me that a great many of those among whom I labor are beginning now to think of Jesus Christ as the Saviour. At one place where I spoke, several earnest inquirers were present and put a great many questions to me about the Lord Jesus. One question was: "If no one, without Jesus Christ, could go to heaven, what had become of all those who lived and died before He came into this world and suffered for sinners?" I answered to the best of my ability and added: "All those who hear the Gospel *now* and will not believe in Christ shall be damned. So says the Word of God." At one place where I had spoken, a boy, on my going away, would say something against Jesus Christ, but then a Brahmin with a loud voice said: "Believe it or do not believe it, just as you like, but do not speak against Him."

An aged Brahmin woman here in the city, who seems not far from the kingdom of heaven and with her husband and sons takes a great interest in the Gospel message, said to me again and again: "When you are going to preach in this quarter of the city then always, as long as I live, come to my house and do the same, so that I may hear the good Word." At the house of a washerwoman, where I had spoken several times before, a woman of the house said to me in presence of her husband and several other people: "We do not any longer work on Sundays." A high-caste woman said: "When I hear from you the good Word, then I can forget all my sorrow, but if I have not the opportunity of hearing it for some time I generally feel sad."

A woman of the Writer caste has been showing interest in the Christian religion for some years and whenever I came to her house some of her neighbors would come to hear me and put questions about Hinduism and the Christian religion. At one visit only a Thakur woman was present and we got at once into an earnest, religious conversation. Both women confessed to me that they should like to become disciples of the Lord Jesus in order to be saved by Him. I said, "Then you must be baptized, because that is the rite to be administered to every one who becomes a Christian." The Thakur woman then put the question: "At what place is baptism to be performed?" Upon which the other answered: "In the Christian church here in the city." But to come to our church and appear openly, to be seen by strange men and to be baptized by a strange gentleman and then to be reviled and persecuted by their own people and turned out of their house, seemed to these two high-caste women more than they felt able to bear.

Another who wished to become a Christian expressed her desire to live with me. I said, "You ought not to live with us Christians, but remain among your own people; but you must be baptized, for that is the sign of becoming a disciple of the Lord Jesus." She then put the question: By whom would she be baptized? "By the Padri sahib." She replied: "If *you* would baptize me I would be ready to receive baptism, but by a gentleman I could not have the rite performed."

I generally advise such women to remain in their own house, but to trust in the Saviour and to pray to the Lord and do what they can for the conversion of their families, especially their husbands. All missionaries in India know how very little a native woman without her husband is fit to earn her own living. By coming

out without her husband she, with very few exceptions, would be a burden to the mission and a great deal of confusion might arise thereby.

Many a time among the Hindus, some woman would put the question to me: "In what way can one be saved from sin and all its consequences? or, Is Jesus Christ the Son of God?" or, "Will they who believe in Christ as their Saviour go to heaven?" I do not remember that such questions have ever been put to me by Mohammedans. *They* would listen attentively till I came to speak of Jesus Christ as the Saviour of the world, and then, while some would remain quiet, others would oppose me and sometimes utter blasphemies. In order to prevent them from blaspheming I very often, when among them, spoke of the "Incarnation of God" instead of the Son of God. I have been called into a number of Mohammedan houses, where they requested me to speak about religion generally, but in one house I was at once asked to tell them about Jesus Christ. Some showed me the New Testament which they possessed, and others promised to buy one and read it. Sometimes among them I was asked "whether the Lord Jesus would come again to this world, and if so, at what time?" At one place they would not admit that Christ died on the cross, but would say that he ascended to heaven alive.

At one place some women called me into a Mohammedan house, and when I was addressing them the master of the house, who had been away, returned. In a harsh way he, seeing me, said: "How have you come into my house?" I quietly pointed to the door and said: "Through that door I have come in," and continued speaking very seriously to the women. He then went out, and when I had finished my discourse and went away I saw him sitting patiently before the door of the house, probably having listened to me all the time.

My zenana schools number at present about ninety pupils, taught by three teachers. A fourth, who was rather inefficient in her teaching, I had to dismiss. For some time, already, I perceived that among the higher classes the desire to have their women educated is increasing a good deal. I think I could employ some dozens of teachers if I had them. A great many taught in my zenana schools are able to read and write, and most of them are not a little proud of it.

I find that a number of those of the higher classes are taught by their fathers or brothers, or by their husbands, as I think it should be. The missions must try to provide them with Christian books. At many places these male teachers call me into their zenanas to examine their pupils; some requested me to come every month to examine them, for which, however, I have no time. A boy in the village Bhainsarai informed me by a letter that he had taught his sister to read, and wished me to come and examine her. I generally make such women or girls who can read, a present of a Gospel, and if their teacher has taught two to read, I make him a present of a New Testament, and how happy they always look when they obtain such a book, especially if they are village people. *Christine Belz.*

GLIMPSES OF A HAPPY YEAR AT RAWAL PINDI.

[From Letters.]

JANUARY, 1891.—The scene has changed. Old home, old friends, old faces are left behind. Miss Orbison and I met in Lahore last Thursday, and came on to Rawal Pindi, reaching here Monday night about ten o'clock. Mr. and Mrs. Morrison met us at the station and brought us home to their house, where we found everything comfortably arranged for us.

Tuesday morning the pastor, Ralla Rám, and his wife called to welcome us and Mrs. Morrison invited all the Christians to meet us and have a cup of tea at five o'clock. The room was quite full. After passing tea and cakes, we sang hymns and had prayers. . . . . I think we shall be very happy here.

March 11.—Yesterday we opened our Sunday-school in the Mohammedan part of the city. There were 47 present not counting very little babies. Two of the women talked a great deal and several times had to be told to keep quiet. On the whole they gave very good attention —better I think, than some people at home would have done under certain circumstances. For instance—when the old hen in the corner got up with a great flutter and noise—hopped first on the bed and then from the head of one woman to another until she reached the door—no

one paid the least attention to her. I had *three* hens sitting on the edge of my *charpai*.

April.—Last Thursday morning, very early, a man came to our study door. He had two women with him. He said, in English, that he was the second master of the Municipal School and had brought his sister-in-law to call on us. Of course I was glad to see them and invited them into our study, but they would not go in because the *maulvie* was there. Neither would they go into Mrs. Morrison's sitting-room for fear of seeing a servant. Our bedroom door was opened and he started in there, but I objected. At last I settled them in the sitting-room where Mr. and Mrs. Morrison talked to them a a long time. The man's name is Shiv Rám. Mr. Morrison thinks he would like to be a Christian, only he is afraid to come out. The women of the house, especially his mother, are very much opposed to it. He is a Brahmin.

We played and sang for the women and showed them pictures and this was all before breakfast. Two hours later, when we were in school, they came in bringing Shiv Rám's little girl. He wishes to place her in school.

April.—Yesterday Mrs. Morrison went with us to see them. They received us kindly. One woman was making her toilet. She was chewing a little stick and then rubbing her teeth with it. Having finished this, she brought out a little bottle with some lampblack in it. This she put on the edge of her eye-lids to make herself beautiful. (?) Her mirror she wore in a ring on the thumb of her left hand. It was about as large as a silver dollar. This woman's husband is a soldier and is away on the Black Mountain expedition. She sent for Shiv Rám and while he was coming they entertained us by showing his books. Most of them were in Urdu (Hindustani), but there was an English Bible, a hymn-book, a copy of Jeremy Taylor's "Rules for Holy Living" and Irving's "Sketch-book." The women seemed to take great pride in these, although they did not know one from the other.

By and by the master of the house came; then his wife disappeared. His sister-in-law remained, but had nothing to say. Her little girl came into the room and Shiv Rám picked her up, but she wanted to go to her mother, who would not look at her or pay the slightest attention to her. He said to us: "It

CLASS IN THE GIRLS' SCHOOL, RAWAL PINDI. PHOTOGRAPHED BY MR. MORRISON.

would be a shame for her to speak to her child in my presence ; the customs of our country are very strange." My heart echoed, "Very strange."

September.—Before this reaches you we shall be at home again from our vacation. I am more homesick for Rawal Pindi than I have ever been for America. We have been away *three months!*

October.—At home again. Mrs. Ralla Rám tells me eight of our girls have died since we went away. . . . We must study hard the next six weeks.

The other night we went to a meeting of a Society called "Seekers after Truth" —that is the meaning of the Punjabi name. It is composed of both Christians and heathen. One lectures half an hour, and that is followed by debates for an hour and a half. One night the Christians lecture, and the next night the heathen. The Society was organized last spring and meets once a week. Mr. Morrison says they have had some very interesting meetings. They are now lecturing on the "Remedy for Sin." A Mohammedan doctor was to lecture that night and, although no women attend these meetings, we were very anxious to hear what he could have to say and begged Mr. Morrison to let us go. We sat back in a little room completely hidden from the audience but where we could see and hear. The lecturer did not make his appearance. It was the third time he had been appointed to lecture on this subject —and he failed for the third time.

Tuesday afternoon our heathen Sunday-school had their treat out under the trees in our compound. About twenty-five were present. We had no exercises except singing *bhajans.* Thursday evening was prayer-meeting and Friday afternoon woman's meeting, so you see we have had five Hindustani meetings this week.

December, Lodiana.—One of the most delightful meetings of the Lodiana Mission is over. It lasted over two weeks. . . . Prayer-meetings were full of life and interest. Dr. Pentecost led three meetings. Dr. Gillespie also preached several times. Many of us have been praying for a special blessing at this time and looking for it, and we received it. . . . Mr. McComb and his wife, Mr. and Mrs. Henry Forman, Dr. Frank Newton, Dr. Emily Marston and Miss Hutchison, all fresh from America, arrived before the meeting was over. . . .

Among the changes made this year, Mr. and Mrs. Morrison, Miss Orbison and I have been sent from Rawal Pindi to Saharanpur. Mr. Kelso is to go home in the spring and Mr. Morrison takes his place in the Theological Seminary.

They say there is plenty of work for us in Saharanpur, but we all feel very sad with the thought of leaving dear old Pindi. It is hardest for the Morrisons, after eight years here.

December, Rawal Pindi.—Home again. . . . The people here seem to feel badly about our going away. When I told Mrs. Ralla Rám she looked at me a minute and said, "*No,* Miss Sahib, you are not going away—you are not in earnest." When I said we really were going, she threw her arms around me, saying, "Oh, why did you ever come, then?" . . . Our girls' school had been running down this summer. Just before we went away we had 114; this month 160 are enrolled. How I hate to leave them! I feel as if I were in a bad dream from which I must wake up soon. We keep our spirits up by remembering that God is over all. Mr. Ullman says this is his verse: "What I do thou knowest not *now,* but thou *shalt know* hereafter."

Jessie Dunlap.

ON THE BORDERS OF THIBET.

THE writer, in the course of his life in India and while stationed on the Himalayas, studied the Thibetan language and with the help of a lama prepared a tract in it on the principles of Christianity. This he had printed in Calcutta and for the purpose of distributing it among the lamas made a journey of 150 miles to the borders of Thibet. His outfit consisted of a small tent, supplies, tracts and coolies to carry them ; also a horse which, before proceeding far, and while being led by a native, fell 4,000 feet from a precipice and was left lifeless. After that the journey was performed on foot. Our path led us, now, along the edges of rocks overhanging roaring waters thousands of feet below ; now, through dark dells and, now, over mountains 16,000 feet high. From their heights we looked down on dark clouds, riven by lightning, far beneath us, while above and around us all was fair and sunshine. The southern slopes of the mountains are, from be-

ing exposed to an Indian sun, generally warmer, but the northern sides are well wooded; on the lower ranges oak prevails and on the higher, pines of various kinds abound. In the upper valleys are

HIMALAYAN PATH "OVERHANGING ROARING WATERS."

small villages inhabited by Mongolians, who live on the products of their flocks of yaks, sheep and goats.

After making a journey of ten or twelve miles a day, we arrived at the borders of Thibet. The first lama village the writer entered was Veanum. There, were a monastery and nunnery in which were scores of monks and nuns practicing many of the rites of Roman Catholics. Instead of the rosary they had praying machines of various sizes. They consisted of hollow brass cylinders filled with slips of paper on which is written the mystic sentence, *Om mani padma hom.* The cylinders are turned on spindles in an upright position from right to left, some, by hand, some by water and some by the wind.* The former are carried by the lamas and constantly turned wherever they go. Those turned by the wind are fixed on roofs of houses and in frames by the wayside to be turned by the passer-by. Those turned by water are six feet high. The above sacred sentence, the meaning of which is now not known, is kept whirling around day and night, in imitation of the transmigration of souls. The same sentence is carved on rocks by the wayside and on stones in the path, that all may see it and respect it.

The monks can generally read the Thibetan language, but very few of the nuns read. The tracts we distributed among the former and all admired the whiteness of the paper and clearness of the type and read them with delight.

At Sunghum there were a printing press and paper factory. The press consisted of a light wooden frame about two feet in length and eighteen inches wide. In the lower end was a roller and in the upper a place fitted for the printer's chin. The letters were carved on blocks of hard wood two feet long and six inches wide. The printer, seated on the ground with a pot of ink, a brush and a pile of paper cut to fit the blocks at his side, applied the ink to the blocks; then placing a leaf of paper on the inked block, he took up the press, placed the upper end to his chin, pressed it down, ran the roller over the paper and it was printed. The paper was made from the bark of a tree which was dissolved by boiling. The liquid was then spread thinly on cotton cloth stretched in frames, dried in the sun and polished with pummice stone. Here, also, was an extensive library in a large stone building. It contained thousands of volumes of ancient printed works in the Thibetan language, but chiefly translations of Sanscrit works.

Lamaism was introduced into Thibet from the West by Shigimani about 1,000 years before Christ, but it has been modified by Nestorian and Roman Catholic missionaries.

The lamas have some idea of the Trinity or a triad, and prefix to all their books a motto which means, "Reverence to the Three Holy Ones." The Grand Lama dwells at Lhassa, the capital of Thibet. He is at the head of both ecclesiastical and secular affairs, and is considered a god dwelling among men. He salutes no one and never rises from his seat for anyone. He is a pope doubly refined. By laying his hand on the heads of his worshipers he remits all their sins. But the Grand Lama is as mortal as his followers. When he dies the divinity passes from him and takes possession of some other person who is found by certain marks known only to the initiated.

*See cuts of prayer-wheels in early numbers of *The Century*, 1891.

Lamaism knows no eternal, self-existent being. It embraces the Buddhist doctrine of Nirvana (non-existence). In one of the monasteries there is an image of Buddha 16 feet high and proportionately large, which is worshiped.

Monks and nuns show their Tartar origin. They are of a coffee color, short and stout. The nuns I saw were very plain. The costume of both sexes is much alike. It consists of wide drawers and frock coats made of coarse woolen cloth the color of the wool. For the head the men wear drumhead caps, and the women simply the covering nature has given them. This they wear long, ornamented with gems and shells. Polyandry is very common in Thibet and it is not unusual for one wife to have four or five husbands at one time. The men say that in such a sterile country one man cannot support a family himself.

The Thibetans have been too long neglected by the Church. Why is it Thibet is the only exception to the entrance of the civilizing and evangelizing power of Christianity, while all other heathen lands are opening their doors for the admittance of the Gospel? While celestial light is thus coming in contact with terrestial darkness, let the eyes of the Grand Lama be turned with wonder and awe to this light, and may it shine brighter and brighter until it enlightens his rock-bound home—chases away his divinityship and leads him and his deluded followers to our Lord and Saviour.

J. M. Jamieson.

INCIDENTS FROM SANGLI, SOUTH INDIA.

[MRS. WILDER sends, as usual, an interesting report of the varied branches of woman's work in which she has engaged at Sangli the past year. The whole care of that station was left with her and her daughter for some six weeks during the last hot season. They are both happy in returning by appointment of the mission to Kolhapur where Miss Wilder will take charge of school work.—EDITOR.]

. . . We have met with some touching incidents, making us feel that these women are our sisters, with the hearts and sensibilities of womankind the world over. In one village we noticed that a woman who sat before us was weeping. When I asked the reason, she said, "Oh, it was just seeing you as mother and daughter that reminded me of my mother who died some years ago." The story she then told us of her sad loss gave us a choice opportunity to urge her to accept Christ as her true friend.

A grandmother, said to be 95 years old, told us that she had traveled every month of every year for twenty-five years to Panderapur, a noted shrine, these journeys of some hundred miles being made on foot. When I asked her why she did not make at least a part of the journey by railroad, she said, "My god Nargan would not be so well pleased if I should ride." I said, "But you are too aged and infirm to go so far and the true God is kind and merciful. What He wants of us is a true heart service." To the question of the profit of her journeys she replied, "Oh, what profit? Why should God leave me thus? Why are my grandchildren dead? Why is my son a poor fakir? And why am I thus? The life of an aged woman is very miserable." When told it was not so if our lives honor the true God, she said, "oh, how can our lives honor God? No, no! As it is written in our foreheads, (meaning it is our fate) so it comes to pass." This aged woman mentioned Kashi and seven other noted shrines that she had visited, but added, "We should not *speak* of it; He knows," meaning the god. The poor creature seemed to take refuge in the thought that even sin could not remove us from God. She said, "Our breath is from Him—and though we wander, we are His." Very subtle is Satan in perverting thought where he cannot lull it.

. . . While talking with a group of Government school boys at Panhala, I began to repeat "God so loved the world," when a bright lad said, "I know that verse." He repeated it so well that I inquired where he learned it. "In the mission dispensary," he replied. "I saw it hanging on the wall and learned it there." . . .

Eliza J. Wilder.

FROM REPORT OF THE BOYS' SCHOOL.

. . . The question has been raised as to whether it is wise to take heathen boys to live among Christian boys. This year we have certainly had reason to feel "May God send us many more boys from heathen homes." With one exception, these have not been the troublesome ones, but have proved rather more willing and faithful in manual labor than some of our Christian boys. In this work department I have greatly missed Mr. Tedford's as-

sistance. No hour of the day so tests the boys—and I might add, the teacher also—as the work hour. The spirit to shirk or to work in a shiftless way or with a ruffled spirit has proved repeatedly the necessity of our making more of manual labor. For any lasting effect on the character of the boys, must we not continue this as an element of their school life even up to matriculation?

. . . On our favorite drive we have met Ant-Feeders or Marwadi women. As we stepped across a ploughed field to speak to them one cautioned us about our steps. These women were searching out spots where ants could be seen. Over these crevices they sprinkled a mixture of flour, sugar and oil. One woman paused, turned toward the setting sun and clasping her hands together at her forehead, stood in the attitude of prayer. "This is great merit," said one, "whoever comes out to feed these creatures."

. . . Of the personal talks which I have had, I have been most encouraged with the case of a man from the distant town of Jamkundi. This man seemed truly concerned. One morning, after reading to me passages in John's Epistles showing the Divinity of Christ and the necessity of faith in Him, he said, "It is done in my heart. All that is left now is the confessing of it before my friends." After we had prayer together he said, "The taking of baptism is left, but I will. That also is as if done." The man has gone to his village promising to return.

Grace E. Wilder.

A DOZEN NEGLECTED VILLAGES AND A BIBLE WOMAN.

[MR. AND MRS. H. M. ANDREWS were about removing, by appointment of the mission, to Mynpurie, late in January. They were rejoiced to be able to leave the Rakha Orphanage in the kind and efficient care of the former matron and of Mrs. Lohr, an accomplished German lady, a widow and "no novice in mission work."]

WHEN I came to Rakha I found that within a mile on all sides there were a dozen or more villages where no one was visiting. The great cities of Furrukhabad and Futtehgurh with their eighty thousand inhabitants needed all our available force of workers and, since Miss Janey Woodside's death years ago, nothing has been done for the hundreds who live in the hamlets around and for the women who never hear preaching in the city. There was no Bible woman and no money to pay one. But when I reached the point where it seemed as though I could no longer bear the thought of these women so near me and yet so far from the news of salvation, Mrs. Tracy's Bible woman, who had worked for nine years in Etawah, came to my notice, and, since July, very few days have passed when she has not gone to the different villages. She is very gentle and winning and the women like to have her come. I have gone, also, three days in the week and have enjoyed this work greatly. It has not been entirely without result either, for many hundreds have heard us gladly. I wish you could have seen us some morning as we sat down under a tree in the heart of some little village, and the women came gathering about us from all directions. These are not zenana women and, unless some men happened to be in the group, they would all uncover their faces and listen eagerly. More than once, a woman has wept as she heard our message and then followed us to the next village because she wanted to hear more. At least one woman has been led to accept Christ as her Saviour, and others certainly have been affected by the truth, so as I leave here I am glad that a little has been done.

Mrs. Lohr will try to keep up this visitation but it will be impossible for her to pay a Bible woman herself and there are no funds in the station. I shall take my Bible woman with me to Mynpurie. I wish you could hear her talk to these ignorant village women. It would make you feel that the Orphanage has repaid all spent upon it, if only this one girl had been saved to preach the Gospel to her sisters. She came to us as a tiny child, was married to a Christian man some ten years ago and very soon began work with Mrs. Tracy. She has four children and while keeping them better than many who have no other duties, she finds time and strength to spend several hours each day in active work for Christ. She walks to her work across the fields, and when her baby was too young to be left she carried him on her hip in the native style and the little one seemed to know that he must keep still when his mother was talking, for he seldom gave her any trouble. Her name is Lachmi. *Sara C. Andrews.*

LETTERS FROM THE FRONT.

NORTH INDIA.

MRS. LUCAS on the eve of departure for the home-land wrote from ALLAHABAD, January 6, 1892

. . . The Christian Mela was held as usual on New Year's day. Services continued without interruption from 11 o'clock A.M. until 2 P.M. The Spirit of God was present and we feel sure much good was done.

We had a conference of Christian workers here in November which was a time of great spiritual refreshing from the Lord. Nearly every one present testified to having received a blessing. One man who came with the intention of annoying, and if possible breaking up the meeting, was converted.

Dr. Johnson, who with his eldest daughter has just returned to India, is to succeed us here. It is very hard to break up our home and leave the work and the dear Native Christians to whom we have become so much attached; at the same time we look forward with eager pleasure to meeting our dear daughters, from whom we have been separated these long years, and other relatives and friends.

MRS. HOLCOMB of JHANSI also says:

We expect to go home. We had hoped to remain a year or two longer, before taking furlough, but the state of my husband's health forbids this. It will cost a terrible wrench to leave, even for a little season, a place that has been so endeared to us. The days will be very full of work and we shall often carry heavy hearts. Even now, as I go about my duties, I feel the tears often rushing to my eyes.

I have secured a trained and experienced teacher from Calcutta for my school, and this is a great relief to me as I think of leaving. It will be an inspiration to be in a Christian land, with Christian associations and a Christian Sabbath. Helpful and refreshing, we shall find it, to meet those we have known in former days, as well as to make new friends. There will be sadness in the home-coming too, for some who bade us good-by when we returned to India, have gone to the Home above.

MISS GEISINGER who has just returned to DEHRA for a second term of service wrote January 13, 1892:

The end of my journey has come at last, and I am safe again in dear Dehra surrounded by dear familiar faces of pupils and friends.

The 25 days' voyage out from London was free from storms, but sad at the last, for early in the morning following Christmas day, one of our engineers fell overboard and it was not discovered until his hour for duty came, when he was not to be found anywhere. No last message for his wife and three little ones in London and no circumstances of his death to relate to them,—how very sad! It cast a gloom over all on board, and as his family are not in the most comfortable circumstances a purse of £80 was collected for them.

I was very warmly welcomed here and it did seem so good to realize the end that had been in view for so long. I have been visiting among old pupils. The joy of meeting was mutual, though there were empty places and I had frequently to hear that this pupil or that, died during the cholera scourge. The work has almost doubled during my absence. The young ladies of the Training Home are able to render assistance by working with us some hours every day in addition to their studies, so our force is strengthened. A wonderful spirit of inquiry is abroad here and the Spirit of God is working mightily. Glorious opportunities are opening out continually. Will the churches come to our help?

MISS SUSIE HUTCHISON wrote from WOODSTOCK January 13, 1892:

. . . Another year has passed and I have begun my fourth at Woodstock, and my seventh in India. The work has grown dearer as time has gone by, and the circle of my school children has widened and taken in a good deal of India. When I think of and pray for them—those who are with us now, and those who have been here and gone—my thoughts have to travel over the whole northern part of the map of India and even across to England.

The home feeling in Woodstock is delightful and of course has deepened as time has passed. Then too, my sister has come. So altogether, life has many blessings. Of course we do have discouragements, but they only send us to Christ.

Many of our old girls are a great comfort and we hear much good of them. We are sorry that only a few of them are in direct mission work, but many are a power for good in their new homes, and are growing constantly nearer to Christ. We feel sure that several who were with us last year were born into the Kingdom, and one who was with us last year only, and went to England at its close, wrote a few weeks ago that she felt she had been just sent to us to be led to Jesus, and now it was her strong desire to live only for Him.

Our Missionary Society and the children's Mission Band gave together last year about 200 rupees. The Band made most of their money by a fancy sale. They worked very hard for some time before at pincushions and ornaments of various sorts, doll-beds, doll-clothes, etc.

We have some little mites of five, six and seven years. They all can find their places in the hymn-book and try to sing. Sometimes I can scarcely keep from smiling a little smile of pride as I stand and look down at them in church. Mrs. Scott is fairly well but very tired.

OBSERVATIONS AT AMBALA.

Miss H. Elisabeth Carleton, who is teaching at Woodstock, wrote from Ambala City in December:

Miss Giddings and I are here on our way to Ani, for a short time during our vacation. We are all glad to welcome Dr. Marston who seems so well qualified for a life like this. I am trying in a small way to do what I can to help my cousin Dr. Jessica Carleton, and writing is one way, so please accept my efforts in her stead. She has recently organized a

PUBLIC READING ROOM

in the city, that the people who read English may have suitable literature at their command. She has received contributions of money and reading matter from English residents here and secured the use of a large well-lighted room that will seat 200. On the opening evening in December last, the room was filled with the best educated and most influential residents of the city. So novel it seemed to me to see an audience of only gentlemen. (A very few Native ladies sat with us.) I couldn't help remarking their fine faces. Fine addresses were given in English (some of them by Native gentlemen) and in Urdu. One man spoke of how the originator of the institution had made a home in the hearts of all by her untiring kindness. Frequent lectures are to be given in the room, and it is hoped much good will be the result in a moral as well as intellectual growth.

Several young, bright looking boys come here every Sunday. Doctor has a talk with them, gives them pictures and good reading, if she has it, and they go home happy. Sometimes they attend the service in the little chapel near.

PATIENTS.

A good many women come to have their eyes operated upon. The lids, in some way, grow so the lashes turn in and scratch the eyes blind, unless they are attended to. One old woman had not the courage to have the second eye treated and ran home but after some time her friends came dragging her back. One young woman whose husband was about to send her off on account of her blindness, came and showed the patience of a statue, or hero, through it all. The Doctor has patients here for care and treatment, in case of an operation, so between her trips to the Dispensaries she attends to them, which keeps her flying all the time. The other day she had eighty cases to attend in the afternoon at the Dispensary.

There are sad instances of young women who have been married or sold as slave wives, and having no children are cast off. The Doctor's heart goes out to these, for hard is their lot, and she would fain gather them into a suitable home if there were one.

A BRIGHTER FEATURE

of work here is the zenana schools under Mrs. Calderwood's care. The dainty, modest grace with which the girls came and bent down to the words they were reading to her, made me wish I had my sketch-book with me. They have bright faces and seemed so eager to learn. Mrs. C. says she hears every pupil say her lesson once a week and then they are left in care of Native teachers on other days.

In one school a few pupils were absent and we were told they had gone to a festival. We met them returning, looking so happy, as we left—so they have good times in their way.

ELEPHANT RIDE.

December 16, Jessie received an invitation from the Sirdar of Shahzadpore to visit their palace; his wife is the sister of the Maharajah of Patiala, and Doctor attends her when she requires treatment. He sent his elephant to take us across the sands, six miles where a carriage could not pass. He has a house for guests and breakfast was served—then we were escorted to see his fine horses and then to his wife's house—she is beautiful, also their little daughter. We were graciously received and entertained without formality. After dinner we were sent back on the elephant. All, a very novel experience for me. The Sirdani's house looks like a wall with small latticed windows in it, with large windows of the same kind looking from the flat roof of the house where one could get a very extended view of the country around, and mountains. She has all the liberty a woman can have who cannot be seen. There is a large open court in the centre of the

house with fountain and a tree, etc. When the Sirdar enters, a bell is rang and all the servants rise.

SOUTH INDIA.

MISS JEFFERSON, who sailed from New York last September, wrote from KOLHAPUR January 14, 1892:

. . . All the way to Bombay we had the company of Mr. and Mrs. McComb and there we were met by Mr. and Mrs. Ferris who welcomed us to India and kindly assisted us in all we had to do, then accompanied us to Sangli where we enjoyed the hospitality of Dr. and Mrs. Wanless over the Sabbath. Mr. and Mrs. Jolly had arrived a day or two before us and Mrs. and Miss Wilder were boarding there, so the bungalow was pretty well crowded, but no one felt in the way. How glad I was to be thus far on my journey! We had been going so long that it was indeed a relief to have a little quiet rest. We attended the Sunday-school and preaching service at Sangli. How rejoiced I was to see the bright faces of those who were once in the darkness of heathenism but are now living in the light of Him who died for us. Truly "God is no respecter of persons, for in *every* nation he that feareth Him and worketh righteousness is accepted of Him."

Early next morning we started for Kolhapur, where friends of the Mission awaited us with a most cordial welcome. I appreciate the many things which Miss Patton has done to make it as cheerful as possible for us. She had the Stars and Stripes floating from the top of one of the trees on the compound and as it waved back and forth, it seemed to say "Welcome! Welcome to Kolhapur!" The bungalow was decorated with vines and bright flowers and everything and everybody conspired to make us feel that we were now a part of the Mission, so although "strangers in a strange land," yet the kindness of friends here made us at home from the very first.

Next day after our arrival we began the study of Marathi, a language with the strangest guttural, lingual, palatal, labial and dental sounds I ever heard. However the queer shape of the characters is becoming more and more familiar and the sounds are not so strange and in course of time I hope to speak freely in the new tongue.

MRS. HANNUM wrote from RATNAGIRI, January 25, 1892:

One week ago we returned from Annual Mission Meeting, Dr. Gillespie coming with us to see Ratnagiri. Mrs. Gillespie did not come as the journey over the mountain is a long, hard one at best. It was a great disappointment to us not to have her in our home, for it is a rare treat to entertain a Secretary and his wife. We had, however, a good visit of two days, on the way over and one day here, with Dr. Gillespie. We have received many useful suggestions about our work here. This year we shall have with us Miss Jefferson and Miss Minor, both of long experience in New York City Mission work. Miss Sherman has been transferred to Sangli. In addition to the preacher we had last year we have now a Christian teacher and his family.

While on their way here this poor man's youngest child died. A little space in the English cemetery was secured for the grave, our mission not yet owning land for a cemetery. The morning of the funeral, the little lamb was taken from the mother's arms—she had insisted on holding it almost constantly, since its death the morning before—and laid into the box made by a carpenter. After the funeral service the box was placed on the seat of the bullock carriage and taken to the cemetery. The poor mother's cries were very pitiful, as she sat on the ground in front of the bungalow door weeping aloud and stretching her poor empty arms out after the disappearing conveyance. My heart was sorely touched for her.

Notwithstanding the heavy cloud of sorrow under which these dear people came to Ratnagiri they seem glad to be here, and Ram Chundra has taken up his work with great earnestness. We hope soon to establish a church here.

JAPAN.

MISS KATE SHAW wrote from KANAZAWA January 4, 1892:

When I have a lesson to teach, or recite, or a Sunday-school to attend, or a call to make, or any other of the hundred duties that come every week, I know just how to plan for and perform it. This matter of letter writing seems different and is one that can be pushed aside so that, except as now, during vacations, I get little writing done.

ACKOWLEDGMENT TO DONORS.

We have much to say, to come near expressing our thanks for your loving help in securing this beautiful, commodious and convenient school building. We opened October 1 with 28 boarders and 21 day pupils. The girls were very happy in their new, clean apartments and think it a pleasure to work now, as compared with life in the old building. Our rooms were not done till the 1st of December, but now all is completed and the last workman gone. We really felt lonesome without their noise for several days. It only lacked two weeks of six months since work was begun till all was finished. Mrs. Naylor had a good chance to use her knowledge of Japanese in all the consultations about what should be done and how. Building in Japan is at least a very different matter from getting the same work done in America.

We would like to write to every person who gave a dollar toward making this building a possibility. This being impossible, we do, through you, send our sincere thanks, and we hope and pray that all may

have added to them richly, both in this world and the world to come, the best things God has in store for His children. We shall hold these walls sacred for His service, and we desire earnestly that your prayers may mingle with ours, that here and through the influence of teaching and work done here, many thousands may find life everlasting.

We can now easily accommodate forty boarders. We would like to make the school largely a boarding school, for the influences of their homes have a tendency to undo much of the school influence on the girls. However, we are not discouraged in this direction, for three out of the four conversions that we rejoiced over as what might be called "first fruits" of the new building, were from our day pupils and from our present senior class.

CHINA.

MISS BOUGHTON, of WEI HIEN, speaks of a village where she and Mrs. Mary Lane made an evangelistic visit:

Without seeing the place you can never imagine how poor these people in Wang kia ko are. Their mud houses are in the most miserable tumble-down condition, and half the time they eat nothing but leaves and roots of plants. One woman who was ill had been left with three little children, the youngest a baby. Her husband had gone, no one knew where. Half of one end of her house, which had just one room, had tumbled down. The poor woman had nothing except the miserable clothing she had on. I gave her the comfort I had with me; Mother Lane gave her some cloth to make garments for herself and the children, and we left money to repair the house. A girl wanted to attend school but could not come because her people could not afford to give her food unless she worked to earn it.

I wish you could see the teacher of the school. She is wife of the pastor of the Church there. She is a bright Christian woman and her pupils are well trained both in manners and in books. They are taught to make their own clothing, too, and cook their food. Mrs. San, besides teaching and caring for her twenty pupils, who board with her, cares for her own family and makes their clothes. She has four children at home and two older girls in the Tungchow high school. She is a very busy woman and a very capable one. She and her husband are doing a great deal for their people and can reach them in a way that foreigners cannot. This school of twenty pupils is supported by mission funds, that is: we pay the teacher fifty dollars a year and allow every boarder seventy-five cents a month for food. Most of the Chinese will make an effort to educate their boys but for a girl they do not think it worth while. Many a woman thinks her husband has a soul but she has none. Yet the good already done by these Chinese women proves beyond a doubt what a power they will be when we can send them forth earnest and intelligent Christians.

MRS. RITCHIE writes from TUNGCHOW, December 26, 1891:

Christmas for me has come and gone, and I am half through with the next day, while some of you have not ceased your Christmas evening revels. But I imagine in all your delightful times you have had nothing to equal what I saw last night. Mrs. Hayes and I trimmed a small tree for little John Hayes. We did not think we would do it, but John talked about Santa Claus bringing a tree such as all the children of the community (six) had last year. This year several have the scarlet fever, and the others have gone home, so there is only John left.

Yesterday we told the younger school boys if they would come over at five o'clock we would show them something pretty. They came trooping over. We allowed them to go into the parlor and see what they could find. They stood almost in awe. They gazed and gazed and wondered what this and that and the other things could be. We finally gave them bags of peanuts, and their *shie, shie* (thank you) was quite hearty.

AFRICA.

MRS. JACOT, our Swiss friend, wrote from KANGWE January 9, 1892:

The few women that are now in the station come to me quite often to be taught to read and write and to have their Mother Hubbard dresses cut. I would like to see them more eager to hear of Jesus and of all that He has done for them. Indeed, it is sometimes quite discouraging to see how little impressed they are by the most touching stories of the Bible. Nevertheless the bread is being cast upon the waters, and we must believe that it will return after many days. It is not ours to make the seed rise; we can plant and water but God alone can give growth. Oh, pray for us that we may have faith to go on, and on, in this difficult work. It seems as if the women especially were so hardened in paganism and its superstitions that they could not see the beauty and safety of Christianity.

I am sorry I cannot tell you very much about the boys' school, as from want of a teacher it was closed from the beginning of August until the 15th of December, the day after the arrival of Mr. Presset, our Swiss teacher. As the news, the welcome news spread that the *onenji* (teacher) had arrived, the boys began coming, both Pangwes and Mpongwes, most of them very eager to be taught. All the teaching is done in French and the pupils are not allowed to speak any other language in school. Mr. Presset, who has been for three years at Baraka, is a very earnest young man who takes his work much to heart.

HOME DEPARTMENT

MONTHLY MEETING.—*April.*

Scripture Text, Daniel vii., 18.—The Saints of the Most High shall take the Kingdom and possess the Kingdom forever.

Scripture Reading, Acts ii., 1-18.

General Topic.—OUR MISSIONS IN INDIA.

"India is the battle ground of the great systems of error with the truth. The combat is one of intense interest, as it is waged step by step."

The Two Missions of North India; name the Stations, beginning with the northernmost; which is the oldest Station? Mention forms of work common to all the Stations. Where are the Boarding Schools for Boys? those for Girls? the Ophanages? Name the Missionaries in charge of these institutions. Prayer for them. (Refer to *Annual Reports.*)

Various Mission Agencies at Lahore (*W. W.*, April, '91). Lahore as a Centre of Influence; the Christian College; the High School; Christian Girls' Boarding School; Victoria School (*The Church*, May, '91). Prayer.

Death of the oldest member of the Lodiana Mission (*The Church*, Sept., p. 205). Death of the first convert of the Lodiana Mission (*The Church*, Nov., p. 422.)

Woman's Medical Mission at Allahabad (*W. W.*, April). Letter from Dr. Sara C. Seward (Aug.). Death of Dr. Seward (Sept., p. 249). Earnest prayer for those now in charge of the Dispensary, and for a successor to Dr. Seward.

Work at Mynpurie, Etah and Etawah. Interesting cases of conversion at Etawah (*Ann. Report* of B. F. M.).

South India. The Kolhapur Mission; name the four Stations. The Church at Kolhapur; High School; Girls' Boarding School; Zenana Work. Dedication of new church building at Sangli; Boys' Boarding School; Girls' School re-opened. Sunday-school work supplementary to Government-School teaching. Medical work at Sangli; need of a Hospital (Refer to *Ann. Repts.* and *W. W.*, April, '91.). Letter from Panhala (*W. W.*, July). Work at Ratnagiri described in letters *W. W.*, Sept., '91 and Jan., '92).

Read two articles, entitled "The Brahmos and Christianity," showing what progress Christianity is making in spite of obstacles (*The Church*, April and Dec., '91).

Mornings in the Zenanas (*The Church*, July, '91, p. 14). The Educational System of India described, showing the attitude of the Government toward Hindu, Moslem and Mission Schools (*The Church*, July, p. 34). Low Castes in the Punjab. Signs of the Times in India (*The Church*, Sept., '91). Need of wholesome English Literature in India; Society formed for the purpose of supplying it (*The Church*, Oct., '91, p. 317). Death of Rev. Narayan Sheshadri (ditto, p. 367) The Little Book—an incident showing power of the printed page alone (*The Church*, Aug., p. 196). Another instance (*The Church*, Nov., p. 446).

The Girls' School called "Woodstock" is described in *Children's Work for Children*, April, '91.

Prayer for a blessing upon the Annual Meetings of the various Woman's Boards.

E. M. R.

IS HE WORTH IT?

THE Get-something-for-nothing Class in this world is large. Were it graded it would be difficult to say whether the church or the world furnishes the more conspicuous members. In the world the member of this class is the man who is known by the sharpness of his tricks, the woman by the time she is willing to waste in pursuit of "bargains." Its constituency extends from the street Arab to the enlightened holder of a lottery ticket. In the Church, he is the man who goes to its services because they are free; in the woman who goes for the "latest thing in bonnets," and because it is more respectable to be seen there; in the child, who goes to the Sunday-school because he gets books, papers and Christmas entertainment free of expenditure to himself.

It is to be expected, therefore, that so large a class would have members among missionary workers. The purpose of this article is to find out *who they are* and how they are known. It is plain they are not the missionaries themselves. That they "give everything for nothing" would be the truer statement. To whom do they give it? For whom are they spending not only their lives, but their money? "The heathen," of course, everybody knows that. But who are "the heathen?" Those who receive benefit from missionaries. These are the heathen as we know them—the ignorant, prejudiced inher-

itors of centuries of superstition, these are they who receive benefit from missionaries. But there is another class, allied to the Church of Christ in America who receive benefit from missionaries. They are those who, educated inheritors of centuries of cultivation, in spite of wealth, invite a missionary to attend a meeting without other compensation than a sandwich and a compliment. Brilliant members of the Get-something-for-nothing Class.

If a missionary speaks at your meeting do you pay him? If you do pay him are you liberal, or do you drive a sharp bargain with him? If you are exact with him why are you so proud of it? Have you the right to appear to think his *time* has no market value? Can you say a woman's nervous force, freely spent to make your meeting interesting, is not to be paid for? And how can *you* pay for it but in dollars and——? no, you will all think of that. We have just heard of a missionary who after an eloquent talk of an hour was handed 25 cents because he said it "cost him that to come!" PAY YOUR MISSIONARY SPEAKER. How will you do it?

Don't go to him and ask "how much do we owe you for that magnificent address?" As if you *ever* could reimburse him adequately. Rather go to the railroad office, ascertain the price of his ticket, add dollars for extras, and say to him that you have paid his car fare and are sorry you cannot endow him beyond need for the rest of his life, while you hand him the gift *in an envelope*. A treasurer was seen *counting out the money* she was to pay a speaker. Can you not remember you are not to do your alms before men? Another treasurer cherishes this as the choicest compliment of her life: "Mrs.——paid me and didn't make me feel like a pauper." If you belong to the Get-something-for-nothing Class, try to get out of it when you deal with missionaries. Remember always the *cost to them*. Time, effort, money. If you could give them time for time spent, nervous force for effort, you would not be expected to give them money to cover these deficits. So long as you fail to pay, or satisfy merely the money expenditure, you stand debtor to your speaker on, at least, the time and effort accounts. This article is not based upon any complaint of any missionary, but upon reports which have reached the ears of the writer.

M. W. T.

ANOTHER PIONEER HEARD FROM.

THE Sewing Society of the First Church, Washington, Pa., was organized by a few young ladies, Nov. 20, 1835, on the very same day that the mission was founded in Oroomiah, Persia. It meets weekly to sew, receives pay for work done and gives the money to foreign missions. This Society has met regularly summer and winter ever since, the children taking the places in many instances of the parents who organized it.

In 1885 we celebrated its fiftieth anniversary and invited all who had ever belonged to the Society to come and bring a jubilee or golden offering. Only three of the original members are living and but one was able to be there, but our offerings amounted to $529 which we have out at interest; the dividends are given to the Oroomiah school yearly. The entire membership has included ninety names, although by the rules of the Society, it has at no time numbered more than ten, all being elected members. The total gifts to the cause at the time of the jubilee had amounted to about $3,000, all of it earned by the needle. Better than this, there have gone out from us four missionaries to the foreign and several to the home field.

In 1871 our society became auxiliary to the great Society incorporated at Philadelphia, making us (I think) the seventh to enroll under her banner. Soon after, an auxiliary of perhaps sixty members was organized in our church and meets monthly, but the little sewing society, while co-operating with that, still maintains its distinct life and its weekly meetings.

(Communicated by the Secretary.)

J. W. B.

The above account was suggested by an "Outline of Woman's Foreign Missionary Societies in America, Previous to 1861," which we quoted from the new *Encyclopedia of Missions*, a few months ago. It is precisely the response which we wished to call out and of which we hoped there would be more than one example. Histories of any other early societies not mentioned in that "Outline" will be gladly received by the Editor.

" What can we do to make Missionary interest more general? "

ONE WAY:

In the January "Corner," "C. H. D." asks a question that has probably been heard in every Auxiliary meeting this fall and winter. We ask it of each other, and we ask it of the Master trusting that He will give us some directions.

At our last meeting Mrs. Osborne, who has been a missionary in India, kindly gave us some of her experience. In her early Christian life, while she was anxious for the conversion of her friends and of the unsaved in her community and in our own country, she cared nothing for those sitting in darkness with no one to tell them of God's love. Her "judgment and conscience" told her that she ought to care for them and do something to send the Gospel to them. She said: "I was not interested for them; I could not make myself care for them; so as I had learned to do in such matters, I took it to the Lord Jesus and asked Him to make me interested for the salvation of the souls of the heathen." The wonderful way in which this prayer was answered is a thrilling story of Divine guidance.

While list ning to Mrs. Osborne I thought how easily, after all, this question could be settled. Suppose every woman who is convinced by her "judgment and conscience" that she ought to have more interest in Foreign Missions should, on her knees, ask God to supply this lack, and then should dare to receive the answer that would surely come. Really, I think some of our women should do this much for *themselves*. Month after month the tens and the twenties gather and continue to pray for the hundreds of indifferent Christian sisters. Would it not be a gain if this time could be spent in asking special blessings on our over-worked missionaries, who on some days have not a quiet hour in which to pray for themselves?

A. L. D.

SUGGESTION CORNER.

From Philadelphia:

Mrs. Ferris of the Kolhapur Mission, India, in a recent letter mentions the need of remnants of calico, from half a yard to two yards in length, for articles of children's dress—also, half yard remnants of bright colored flannels for caps.

Some Auxiliary or Band may be glad to supply this need, and send these, with other goods for the "Missionary Box."

The fewness of our pages precludes touching, in *Woman's Work*, upon many forms of Christian activity, like Temperance, which are very near the hearts of our readers and alongside of our missionary labors. "This one thing I do" must be the motto of our magazine, but we gladly refer all ladies who prefer to work for temperance on church lines, to Mrs. Thos. M'Cauley, Chester, Pa., President of the Woman's Presbyterian Temperance Association.

From Brooklyn, N. Y.:

Would it do to ask in the "Corner" how to make the best use of our magazines in our meeting? I know of meetings where *Woman's Work* is not referred to as furnishing part of the program, and it has been so full, of late, of most interesting items and letters. The requests for prayers, as that of Dr. Briggs of Laos, I think certainly should be noted.

From Topeka, Kansas:

Our Presbytery has fourteen missionaries in active work in the Home and Foreign Fields. We are sorry that we cannot send out this year as many more—yes—and then supply the Board with money to sustain them. A little more consecration, a great deal more self-denial and we should be willing to do even more than this.

BOOKS RECEIVED.

The Lepers of Our Indian Empire. Wellesley C. Bailey (John F. Shaw and Co., 48 Paternoster Row, London, E. C.). Illustrated.

We should like to see this book much better known in America than it probably will be. It may however easily be sent by mail. It contains, besides many incidents of prayer-meetings and communion seasons with lepers and graphic descriptions of their asylums, including those at Ambala, Sabathu and Dehra, many observations on things in India which are all marked by missionary insight and Christian fervor. The Secretary of the Edinburgh Society for

Lepers has himself the "heart surcharged with pity" which he declares a qualification for those who would deal with lepers. The hasty wayside notes which he wrote during a five months' journey, are here amplified for his readers. He saw 1,425 lepers, in twenty-six places. He claims that only 5,000 out of 500,000 of this unfortunate class are under treatment. We shall hope to draw attention to this book again.

The Well-Spring of Immortality. A Tale of Indian Life. S. S. Hewlitt (A. D. F. Randolph and Company).

Under a veil of fiction, the author has given much reality to missionary situations in India. The sketching of the behavior of heathen boys at a prayer-meeting on p. 96 was done by one who has been there, and the fakir has been personally met, as well as the girls alluded to in the following, from p. 46: "It was one of their mother's wise rules to bring up her girls to love work and never to know the silly pride which prevents so many modern girls (even among Christians in India, too!) from being any help in their own homes and makes it difficult for the Christian man of moderate means to marry any educated girl."

The author is an English lady missionary at Amritsar.

Darkness and Daylight in New York. By Mrs. Helen Campbell, with Introduction by Rev. Lyman Abbott, D.D., supplemented by Col. Thos. W. Knox, Journalist, and Thos. Byrnes, Chief of N. Y. Detective Bureau (A. D. Worthington and Co., Hartford, Conn.).

"What an amount of labor it required," is the first impression as one looks at this big volume of more than 700 pages. More than a year was spent in making 1,000 special photographs, mostly taken by flash-light, from which the 250 illustrations of this volume were selected.

The book as a whole deals with the underworld of New York. About two-thirds of it is filled by Mrs. Campbell, with accounts of rescue work, missions, newsboys, child life in the slums, hospital life, prisons, etc. The journalist adds his descriptions of pawn shops, opium joints, Chinese quarters, beggars and gambling houses; and Inspector Byrnes draws from his experience to tell of thieves, burglars, forgers, sharpers and their tools and operations. Everything narrated receives emphasis from these pictures, taken from life.

Florence Nightingale. By Elizabeth F. Pollard. (Fleming H. Revell Company, N. Y. and Chicago). 160 pp. Illustrated.

There could hardly be a prettier opening chapter, and very intelligently is the whole story written of this noble life (happily not yet ended). It ought to be held up before the minds of our young people. The cover is too flashy for such a nice book.

A Great Opportunity. Margaret W. Leitch of Ceylon. (H. L. Hastings, 50 Bromfield St., Boston, Mass.). Paper cover, 20 cents.

We unreservedly recommend these addresses, which were originally given before Societies of Christian Endeavor. The effect of the apostolic and missionary spirit pervading them is heightened by the simplicity of language in which they are expressed.

SINCE LAST MONTH.

ARRIVALS.

February 25.—In New York, Rev. W. A. Carrington and infant daughter, from Brazil.

February —.—At San Francisco, Miss Loveland from Japan.

DEPARTURES.

February 4.—From San Francisco, Dr. Robt. Coltman, wife and four children, returning to the Shantung Mission.

February 17.—From San Francisco, Rev. A. E. Street, for Hainan, China.

March 12.—From New York, Rev. C. B. Newton, D.D., Mrs. Newton and three children, returning to North India, and leaving three boys in America.

DEATHS.

February —.—In Mexico City, from malignant scarlet fever, Wilma, aged four, only daughter of Rev. and Mrs. Hubert Brown.

March 2.—Cablegram received announcing the death of Rev. E. M. Pinkerton, at Bahia, Brazil, from yellow fever. Mr. Pinkerton and his wife sailed in July last.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' Meeting first Tuesday of the month, at 11.30 A.M., and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

The Twenty-second Annual Assembly of the Woman's Foreign Missionary Society of the Presbyterian Church (Philadelphia) will be held in the First Presbyterian Church, Mauch Chunk, Pa., Wednesday and Thursday, April 27 and 28. According to the by-laws, "one delegate may be sent from each Presbyterial Society, each Auxiliary Society, each Young People's Branch or Band." A cordial invitation is extended to the members of Christian Endeavor Societies who may be working with us.

Mauch Chunk is not sufficiently large to extend hospitality to delegates, but the hotel accommodations are ample and very comfortable —rates from $2.00 to $2.50 per day.

All applications for boarding and railroad rates must be made not later than April 12 to *Mrs. C. E. Amidon.*

Railroad rates have been secured on all roads leading into Mauch Chunk or their connecting lines, at *two cents per mile going and returning. All persons desiring to take advantage of this reduction will apply to Mrs. C. E. Amidon for card orders, mentioning the road or roads over which they will come.*

It is earnestly desired that Auxiliaries and Bands make the Annual Assembly a subject of special prayer, not only that those who come up to it may be prepared to receive a blessing, but that those who are detained in their homes may be touched by its far-reaching influence.

THIS is our last opportunity to remind you that our *Treasurer's books close April 20.* All money collected and all reports should be forwarded at once.

ORDERS for leaflets, mite boxes, certificates and other "helps" will often receive more prompt attention if addressed to *Woman's Foreign Missionary Society, 1334 Chestnut St., than if sent to one of the Secretaries.* The Secretaries are not at the rooms every day and the necessity of forwarding letters to their homes causes a delay that must often be inconvenient.

RECENT letters have brought requests for small remnants of bright flannel and calico, bits of silk for fancy work, buttons, small dark-haired dolls and pretty picture cards. For more particular information address Mrs. J. A. Bogardus, who will answer all inquiries with reference to boxes.

SILVER BADGES for Missionary Workers, 25 cents each; a pretty decoration and a reminder of our constant purpose to win *The World for Christ.* We are ready for orders and hope that none of our workers need to be reminded that money raised or pledged for missionary purposes should not be used for the purchase of these badges.

A LOVING Providence must be recognized in the message that comes with Miss Helen Loveland's announcement of her safe arrival at home. "I had company all the way from the door of the Osaka School to the door of my mother's home in Lock Haven, Pa." We trust that in that home she will find the perfect rest that is necessary for her restoration to health.

KIND and careful help has been given in the revision of the *Question Books* on *Japan and Korea* and *China* by Mrs. True of Japan, Mr. Underwood of Korea, Dr. and Mrs. Nevius of China. Mrs. Nevius commends the little books most highly and is gratified to find so much valuable information in such available shape.

AT our February prayer-meeting Mrs. Nevius was with us, bringing word from China and Korea where she visited on her way home.

A Little Heart and How It Grew has been reprinted from *Children's Work for Children,* giving us the daintiest and most attractive of new leaflets for the little people. Price 1 cent, 10 cents a dozen.

FRESH copied letters are ready from Miss Belz and Mrs. Goheen, India; Mrs. Ladd, Colombia, S. A.; Mrs. Heron, Korea and a report of Dehra School, India, prepared by Miss Donaldson. Please send a stamp for postage.

From Chicago.

Meetings at Room 48 McCormick Block every Friday at 10 A.M. Visitors welcome.

HAVE our Auxiliaries noticed in published receipts of the Assembly's Board the falling off from the Woman's Boards? Let these last days be those of large ingathering. Our Board of the Northwest cannot take a backward step at this its twenty-first anniversary. Shall we not make great efforts and shake off the lethargy which has seemingly overcome us? To hold our own we must between this writing (Feb. 27) and April 20 pay into our Treasury nearly $50,000. Can we not do it? Has the great prosperity of the year dulled our love for Christ, and made us forget his last and great command?

WE are looking forward with bright anticipations to the meeting at St. Paul this month (April 27, 28.) Our programme committee has planned to have fewer reports, for they will be published and can be read, and more talks from those who have been at the front and can tell us of the work and life in those far off lands. Among these we hope to hear from Mr. and Mrs. Laughlin who sail for their China home in May, also Miss Hesser from Japan, Miss Jewett, Mrs. Oldfather and Mr. Wright from Persia, Miss Cort from Siam, Mr. and Mrs. Geo. F. Fitch of China. Some of these may be prevented from being present but we hope to hear them all and others, too.

DR. ARTHUR MITCHELL will give an address Tuesday evening; all will try to be present then for it will be the helpful and inspiring opening to our two days' feast.

WE hope the Societies have appointed their delegates and sent names to Mrs. Wm. B. Shaw, 271 Summit Place, St. Paul, Minn. If uncertain whether the one appointed can go, state the fact, but send names *promptly.* The hints of the good things in store will, we are sure, cause all who possibly can to make extra efforts to attend.

LET our Presbyterial Treasurers be sure to send in all funds promptly by the 20th, as the year closes that day.

WE are always glad to have students from McCormick Seminary come in to our meeting. One Friday we had the pleasure of greeting three of them. Mr. Lyon, son of Rev. and Mrs. D. N. Lyon of Central China, testified of the perfect fulfillment of Christ's promise during the five years since his father returned to Soochow, and spoke joyfully of their approaching reunion. Mr. Lenington, whose parents were formerly missionaries in Brazil and whose two sisters are now there teaching, told us that his mother and sisters wished him to come and thank those here who pray for the missionaries and their work. Mr. McGaw, who expects to go out as a missionary, as well as the two others, gave us a few words of greeting.

ALL were glad to see at another meeting Dr. Geo. W. Holmes, who with his little son returns

to Persia this spring, leaving his daughter here at school.

WE have just heard of the organization of a "Men's Missionary Society" recently in one of our Iowa churches. They say they won't be outdone by the Woman's Society.

MRS. KELSO of India, writing of the annual mission meeting held in Lodiana in December, says: "The singing was beautiful; there were so many there who sing well. You cannot imagine what good singing means to people living in India."

From New York.

Prayer-meeting at 53 Fifth Ave. the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

THE Twenty-second Annual Meeting of the Women's Board of Foreign Missions will be held on Wednesday and Thursday, April 13 and 14, in the Brick Church, New York City.

At the Annual and Special Meetings of this Board those entitled to vote shall be the officers, managers and honorary vice-presidents, *ex-officio*, and delegates as follows, viz.: two from the executive committee of each Presbyterial Society and one for every five Auxiliaries. See By-laws, Art. I., Sec. 4. Presbyterial Societies are requested so to arrange that delegates are appointed in good season and their names and addresses sent by March 21 to Miss H. C. Kingsley, 53 Fifth Avenue.

All desiring entertainment, *which is provided for all delegates*, are asked to notify Miss M. G. Janeway, 67 West 38th Street. Names of boarding houses and hotels will be furnished also by Miss Janeway to any who wish to attend the meetings.

The Committee on Credentials will be in attendance at the Church on Wednesday, April 13, at 9.30 A.M. Delegates will receive credential cards from the Presbyterial Secretary and are requested to present them at that hour.

The Chairman of the Nominating Committee for 1891-92 is Mrs. H. W. Strang, 397 West Water Street, Elmira, N. Y., to whom any suggestions may be addressed.

Societies wishing to entertain the Board are asked to present their invitations to the Committee on Place of Annual Meeting.

DEFINITE directions for procuring *reduced* railway rates will be published in the *New York Observer* and the *New York Evangelist* of March 31 and April 7.

It is expected that Dr. Gillespie who has just returned from a visit to our Missions in Asia will address the meeting; also Mr. Underwood of Korea, Mrs. Hume of Bombay, and other recently returned missionaries.

ENVELOPES for monthly offerings and for praise or thank offerings are always furnished free, except postage, to all desiring to contribute through our Board. To these we have recently added a "Collectors'" envelope to be used for making collections in any manner in which the two already mentioned may not be available.

WITH deepest hope and longing we look for the Treasurers' reports during the closing days of the year. As yet there is a falling off in the receipts of the Women's Societies, but surely it is not possible that it continue. A year of unexampled prosperity to our land cannot mean failure in sense of our responsibility towards other lands.

From Northern New York.

TWO interesting letters have been received since last month, one from Miss S. L. McBeth, and one from Miss Hammond, written soon after her arrival in her new field, Saltillo. Miss McBeth gives a most encouraging account of the work in Mt. Idaho among her pupils. She says "they are as hungry and earnest in their studies as ever." "Thanks to the N. N. York Society, we have a school, again this year, for my pupils' wives and they are as anxious to study as their husbands, and are making good progress." La grippe had been troublesome again, one of the pupils dying from the effects of it: "A good man, a most promising student and an earnest worker among his people and neighboring wild tribes."

The Auxiliary of the First Church, Troy, are specially thanked for giving Pastor Williams and his flock a very happy Christmas by their gifts for the Christmas tree. The letter closes with an earnest plea for prayer for the Nez Percés, the Shoshones and other tribes.

MISS HAMMOND speaks of her pleasure in meeting the ladies of the Southwest Board in St. Louis, where she was delayed twenty-four hours. She arrived at Saltillo January 23, just one week before school opened. They were expecting thirty-four boarding pupils, the school being fed by the seven stations in that part of Mexico.

"Think of it," she says, "four Protestant girls' schools in this city and not one in Central America."

Societies which have not yet received copies of these letters can obtain them by writing to Miss Wing.

ALL will rejoice to know that Miss Christensen has reached her home in Africa safely. She has been assigned to Benita and will be associated with Mrs. De Heer and Mrs. Reutlinger. She urges us to pray that more young women go at once to Africa, for they are sorely needed.

THIS good news comes from the Johnstown Church, that their Y. P. S. C. E. has pledged $200 for five years for the salary of Mr. Robert Irwin of the Laos Mission. We shall be happy to record just such good news from other Y. P. S. C. E. within our bounds.

WE would again remind Societies, who through Thank-offerings, or other means, have extra

sums to contribute, that they should apply to Mrs. John Dennis, Waterford, New York, and not to Mrs. Fry, for an object to which to apply their money.

THE Twentieth Annual Meeting will be held in Amsterdam, N. Y., Wednesday and Thursday, April 20, 21. The Secretaries of Auxiliaries and Bands are requested to send the names of all delegates promptly to Miss Kinney Bennett, Amsterdam, N. Y. These names should be in Miss Bennett's hands not later than April 10. It is expected that reduction in fares will be given over the D. & H. C. C. road as in former years. Delegates are requested to avail themselves of these certificates, which are given at the meeting. Full particulars in regard to the meeting and railroad connections will be given in the Secretary's notice sent to all Auxiliaries.

From San Francisco.

Board Meeting, first Monday of each month, at 933 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

GOOD NEWS came from New York to our Executive Committee during February. Those who have never worked in our Chinese Home in San Francisco can hardly understand how we rejoiced when word came from the General Assembly's Board in New York telling us if we would pledge ourselves to raise $4,000 in California they would try to secure the remainder from other sources. Dear Auxiliaries, as we thought of your loyalty, do you think we hesitated before pledging the $4,000? By patient effort, in the face of many obstacles we have already raised over $2,700, and this all as outside gifts; none of it interfering with the regular gifts of societies and bands. Now that we have so much to encourage us shall we not work with renewed energy for the fulfillment of our obligation? As so much of the money is to be raised by workers in other parts of our land we feel sure of their earnest prayers as well as their intelligent interest.

Already we seem to see the old cramped school-room into which the girls are crowded, changed into a bright, well ventilated and roomy place; the stifling little bedrooms transformed into rooms were the children can really find rest; and the shaky old house which ever reminds one of earthquakes put aside for a solid and substantial building, which will both be a Home for the girls and missionaries, and a place where officers and friends of the Board can meet with some degree of comfort and safety. With new courage our missionaries can then go to the poor Chinese and Japanese slave girls in our midst and offer them a refuge. As we work for this Home may it bring us nearer to One who has gone to prepare a Home for all who love Him.

THERE is still time to get to the Nineteenth Annual Meeting of the Occidental Board to be held in the First Church, Oakland, on Wednesday, Thursday and Friday, April, 6, 7 and 8. The meetings will open with a reception on Wednesday afternoon. We are looking forward to our very best meeting. Several missionaries are expected to be present, an excellent programme is prepared and the new Chinese Home will have a prominent place among the many interesting topics brought before the workers. Be sure to send a delegate from your Society. If you cannot attend in person we still need your prayers. Our work is enlarging from year to year and we look to you to uphold and strengthen us.

THE air was full of Presbyterial meetings during February and March, and surely the air must have been bracing, for all reports so far bring a breeze of new life with them. Think of 140 sitting down to luncheon at Mills' College during the meeting of the Oakland Presbyterial Society; remember that the day was one of the most disagreeable of the year, outside; yet we are told that a meeting of intense interest was going on inside the pleasant rooms, ably presided over by the President, Mrs. E. T. Garette. Many thanks are due Mrs. Mills for her hospitality. The Tolman Band at the College is, we believe, the oldest in the State.

THE Board will endeavor to send a letter from one of our missionaries or about some special object in foreign lands to our Auxiliaries each month. Each Auxiliary is requested to hand these to all Bands and Young People's Societies in its Church, and thus save the Foreign Secretary much copying.

NEW AUXILIARIES AND BANDS.

CANADA, MONTREAL.
American Pres. Ch. Auxiliary.
" " " Light Bearers.

DAKOTA, SOUTH.
Manchester, Willing Workers.

MINNESOTA.
Maine.

MISSOURI.
Carrollton, Always Ready (Boys)
Grant City, King's Willing Workers.
Pacific, Willing Workers.

NEW JERSEY.
Lakewood, Girls' Missionary Soc.
Orange, 1st Ch., Willing Workers.

NEW YORK.
Brooklyn, Arlington Ave. Ch., Little Workers.
Brooklyn, City Park Chapel, Cheerful Givers.
Brooklyn, Cumberland St. Ch., Willing Workers.
Brooklyn, Westminster Ch., Young Ladies.

STATEN ISLAND.
West New Brighton, Calvary Ch., Wide Awakes (Boys).
West New Brighton, Bds., two (Girls).

OHIO.
Amanda.
Cleveland, Euclid Ave. Ch., Y.P.S.C.E.
Loudonville, Clara Groves Bd.
Marietta, Y.P.S.C.E.
South New Lyme, Y.P.S.C.E.

PENNSYLVANIA.
Beaver Falls, Y.P.S.C.E.
Clarion, Y.P.S.C.E.
Germantown, Wakefield Ch., Y.P.S.C.E.
Harrisburgh, Olivet Ch.,
Logan's Valley, Y.P.S.C.E.
Lost Creek, Carrier Doves.
Montrose, Y.P.S.C.E.
Mt. Pleasant, Y.P.S.C.E.
Phila., Arch St. Ch., Y.P.S.C.E.
Phila., Susquehanna Ave. Ch.
Pine Run, Y.P.S.C.E.
Saltsburg, Y.P.S.C.E.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from February 1, 1892.

[PRESBYTERIES IN SMALL CAPITALS.]

CARLISLE.—Harrisburg, Mrs. S J. McCarrell, 30.00

CINCINNATI.—Avondale, 94.10; Cincinnati, 1st, th off., 2.65; 2d Ch. (th. off., 30.55), 85.55; 3d Ch., 40, Y.P.S.C.E., 10; 6th Ch. (th. off., 6.60), 30.60; 7th Ch. (th. off., 67.02), 114.77; Bethany, th. off., 4.04; Cumminsville, th. off., 18; Mohawk (th. off., 4), 16.40; Mt. Auburn (th. off., 50), 130; Walnut Hills (th. off., 70), 193 40; College Hill, th. off., 43, R. H. Bishop Bd., 30; Delhi (th. off., 9.35), 29.35; Glendale (th. off., 17.10), 27.95; Hartwell, 11; Lebanon (th. off., 14.35), 57.56; Linwood, Y.P.S.C.E., 5; Montgomery, th. off., 12.50; Morrow, th. off., 10.65, Willing Helpers, 16.50; Norwood, th. off., 75 cts.; Pleasant Ridge (th. off., 7), 17; Somerset, S.S., 3; Westwood, th. off., 3.75; Wyoming (th. off., 30.58), 70.23, 1,082.75

CLARION.—Clarion, Y.P.S.C.E., 3.10

CLEVELAND.—Euclid Ave., Y.P.S.C.E., 2.35

COLUMBUS.—Columbus, 1st, 50; 2d Ch., 10.50, Harriet Moore Bd., "talent money," 20.50; Broad St., S.S., 34.56; Fifth Ave., 9.35; Westminster, 13.80; London, Finley Bd., 12.50, 151.21

HUNTINGDON.—Alexandria, 50, Y.L.B., 15, John Porter Bd., 15, Hartslog Valley Bd., 15; Altoona, 1st, 133.43; Altoona, 2d, 42, Y.L.S., 5, Allegheny Bd., 2; Bellefonte add'l, 1.52; Birmingham, 100, Y.L.B., 15; Clearfield, 2.50, Boys' Brigade, 25, Y.P.S.C.E., 40.63; Duncansville, 18; Hollidaysburg, 5, Charlotte Irvine Bd., 12.02, Bd. of Hope, 21, Whatsoever, 28.65, Willing Workers, 43.71; Huntingdon, 56.78, Earnest Workers, 4.32, Y.P.S.C.E., 2.18, S.S., Christmas off., 12.97; Lewistown, 112; Logan's Valley, 10.50, Y.L.B., 7.75; Lower Tuscarora, 11; Martinsburg, 15, Willing Workers, 3.60; Mifflintown, 31.68, Y.L.B., 10, Cedar Spring Bd., 12.11; Milroy, 20; Mt. Union, 33, Y.L.B., 10, Daisy Bd., 31.60; Penfield, Do-your-best Bd., 13.92; Philipsburg, 17; Shade Gap, 3; Sinking Creek, 32.50; Sinking Valley, 39.21, Gleaners, 34.50; Spring Creek, 85.67; Spruce Creek, 343.42, Colerain Forge, S.S., 67.10, Cool Run Bd., 8.10, I-will-try Bd., 9.20; State College, 1.50; Tyrone, 103.75, Moore Bd., 33, Helpers, 10, Keystone Cadets, 12; Upper Tuscarora, 10, 1,798.82

JERSEY CITY —Rutherford, Extra-penny-a-day Club, 31.55

KITTANNING.—Apollo, 31.60, Hopeful Bd., 4.48, Faithful Workers, 1.42; Concord, 15; Freeport, 25, Gilgal, 6; Indiana, 100; Jacksonville, 24, S.S., 50; Kittanning, 1st, Y. P.S.C.E., 5; Leechburg, 50; Marion, 12.10; Mechanicsburg, 8, Andende Bd., 3.15; Mt. Pleasant, 13; Rockbridge, 13.10; Rural Valley, 15; Saltsburg, 28.14; West Lebanon, 26.55; West Glade Run, 25, 456.54

LACKAWANNA.—Athens, 12.50, Willing Workers, 3.25; Carbondale, 38.40; Harmony, 30; Honesdale, 35; Langcliffe, Moosic S.S., 25.92; Pittston, 50, Lakawn Bd., 23, Parke Bd., 9.85, Bethel Bd., 12; Plymouth, 33; Scranton, 1st, 75, Jun. Soc., 125; Scranton, 2d, 328.68; Scranton, Washburn St., 15.65, Bertha Lamonte Bd. (formerly Kefr Shima), 13.60; Towanda, 50; Troy, 26, Birthday Bd., 6.25; W. Pittston, 95, Y.P.B., 10.50; Wilkes-Barré, 1st, 100, 1,117.60

MONMOUTH.—Lakewood, Girls' Bd., 100.00

NEWARK.—Bloomfield. 1st, 142.50; Caldwell, 21.55; Montclair, 1st, 200, Sunbeams, 9.79; Newark, 2d, 50; Newark, 3d, 133.84, Mrs. Brown, 15; Bethany, S.S., 30; Newark, Calvary, 35, Bd., 25; Newark, Central, 50; Newark, Fewsmith, 5; Newark, High St., 47.31; Woodside, a member, 15, 779.99

NORTHUMBERLAND.—Williamsport, 1st, th. off., *special*, 75.00

PHILADELPHIA —1st Ch., 77, S.S., 80; Holland, 20, King's Messengers, 10; Mariners' Round-the-world Bd., 18.05; Old Pine St., 3.64, Workers for Jesus, 50, Helping Hands, 25; South, Y.P.S., 24.35; West Spruce St., add'l, 57, a lady, 10; Woodland, add'l, 10, Woodland Bd., 3.66, 758.06

PHILADELPHIA, NORTH.—Contents of a mite box, 7.78

PITTSBURG AND ALLEGHENY COM.—Allegheny, 2d, th. off., 6.50; McClure Ave., th. off., 15; North (th. off., 20.25) 190.25; Beaver, Sunbeam Bd., 5; Bethel, 95.50; Bridgewater, th. off., 5; Crafton (th. off., 12), 37, Cheerful Workers, 6.25; Finleyville, L. Bryant, 1; Forest Grove, 1; Glenshaw, th. off., 5; Hazlewood, th. off., 3.75; Homestead (th. off., 7), 59.20, Ministering Children, 11; Leetsdale, th. off., 13; McDonald (th. off., 11), 15.81; McKee's Rocks, 6.25; Mansfield (th. off., 10), 40; Monongahela City, th. off., 5.25; Mt. Pisgah, 1; Oakmont, th. off., 4.67; Pittsburg, 1st, th. off., 27; 2d, in memoriam, Miss J. C. Paulson, 25, in memoriam, Mrs. J. R. McFarlane, 25; 3d (th. off., 4.80), 247.67; 6th, th. off., 11; 7th, Goheen Bd., 25; Bellefield, th. off., 34; E. Liberty (th. off., 300), 484.50; Lawrenceville, th. off., 14.38; Park Ave., 120.10; Point Breeze, th. off., 109; South Side, th. off., 5, Sunbeams, 2; Sharpsburg, th. off., 28.18, Y.L.B., 1.85; Swissvale, 40; Wilkinsburg, th. off., 13; cash, 3.40, 1,743.51

SHENANGO.—Beaver Falls, Y.P.S.C.E., 2.59

MISCELLANEOUS.—Baltimore, Synodical Com., 50; Stevensville, Pa., Arthur H. Adams, 5; South Bethlehem, Pa., M. S. W., 4; two friends, Ohio, *in memoriam*, 35; interest on investment, 40.05, 134.05

Receipts for February, 1892,	$8,281.40
Total since May 1, 1891,	58,410.11

A globe and other school appliances have been sent to Miss Johnston, Sam Kong, China, by a lady, Philadelphia.

MRS. JULIA M. FISHBURN, *Treas.*,
Mar. 1, 1892. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to February 20, 1892.

BELLEFONTAINE.—Kenton, Mrs. J. R. Seymour, 20.00

BLOOMINGTON.—Bement, 57.07; Chenoa, Y.P.S.C.E., 1.52, Willing Workers, 10; Cooksville, S.S., 10.33, Bd., 9.40; Danville, S.S., 8.79; Lexington, 10.35; Onarga, 86.50; Rankin, Jr. Y.P.S.C.E., 2.50, 196.46

BOULDER.—Fort Collins, 10.00

CAIRO.—Carbondale, 25; DuQuoin, 20; Enfield, Y.P.S. C.E., 5; Flora, 10; Golconda, 4; Metropolis, 5.75; Odin, 8.35; Toledo, 1.25, 79.35

CENTRAL DAKOTA.—Brookings, 11.15; Howell, 2.25; Huron, 20, 33.40

CHICAGO.—Chicago, 1st, 76.25; 2d, 619.57, pr. off., 307.12, Y.P.S.C.E., 11, S.S. Bd., 80; 3d, 250, Boys' Bd., 7.50, Seed Sowers, 10; Foster Mission, Y.P.S.C.E., 5; 4th, 72.63, Y.W.S., 11.55; 5th, 24.95; 6th, 13.10; 8th, Y.P.S.C.E., 10; Forty-first St. Ch., S.S., 27.05; Belden Ave. Ch., L. A. Soc., 12.20; 10th, 20; Ch. of the Covenant, 15.79; DuPage, 44; Englewood, Sixtieth St. Ch., Y.P.S., 1.55; Evanston, Golden Chain Bd., 60; Hyde Park, 100; Kankakee, 15; Woodlawn Park, 25; Lake Forest, 132, Y.P.S., 19.96; Oak Park, 19.32; Riverside, 30; Waukegan, 35.22, pr. off., 62.63; anon., 5; anon., 5, 2,120.29

DES MOINES.—Albia, 9.50; Dallas Center, 4.60; Des Moines, Central Ch., 83.80; Highland Park, 5; Dexter, Girls' Bd., 5; East Des Moines, 1st, 13.75; Humeston, 6; Indianola, 6.25; Winterset, 19; New Sharon, 2.50; Newton, 8.58, th. off., 31.20; Panora, 5, 200.18

FARGO.—Jamestown, College, 8; La Moure, 7.60, Prairie Gleaners, 5.20; Sanborn, 3.50; Sheldon, 13, 37.30

FORT WAYNE.—Auburn, 5; Fort Wayne, 1st, 20, S.S., 2.50, Mrs. D. B. Wells' cl., 2.50; Ligonier, 5; Ossian, 15, 50.00

FLINT.—Cairo, 12, S.S., 22.50; Fenton, 3; Flint, 10, Mrs. S. A. R. Fish, 15, Y.P.S.C.E., 5, S.S., 25; Lapeer, S.S., 50; Vassar, 10, 152.50

FREEPORT.—Oregon, 8.66; Polo, Ind. Ch., 22.05; Rockford, Westminster Ch., 48.80, 79.51

INDIANAPOLIS.—Edinburg, 5; Hopewell, 10.17; Indianapolis, 1st, 100; 2d, King's Daughters, 10, Y.L.S., 50; 6th, 5; 7th, Mustard Seed, 1.60; Tabernacle Ch., 22.91, inf. cl., 18.85, Mustard Seed, 6.90, Mary Fulton Soc., 25.20, 255.63

KALAMAZOO.—Kalamazoo, 1st, Mrs. Moore's cl., 10.00

LANSING.—Albion, 25; Battle Creek, 25, Miss Sarah W. Wheelock, 20, King's Daughters, 10; Concord, 9.72; Hastings, 1; Homer, No. 2, 4.77; Jackson, Bd., 10; Lansing, 1st, 51.59, Jr. Y.P.S.C.E., 5.53; Franklin St. Ch., 30; Marshall, 6.27, th. off., 3.03, Acorn Bd., 5; Mason, Cheerful Givers, 13.10; Parma, 5, 225.01

LIMA.—Ada, Mrs. Anna Galt, 1; Delphos, Y.P.S.C.E., 2.75; Middlepoint, 11; Sidney, 35, 49.75

MADISON.—Madison, pr. off., 84.45; Portage, 5.25; Prairie du Sac, 13.40, 103.10

MILWAUKEE.—Milwaukee, Immanuel Ch., 75, S.S., 15.12, 90.12

MUNCIE.—Kokomo, 5.35; Muncie, 6.78; Wabash, 25, Cheerful Givers, 30, 67.13

OMAHA.—Craig, 6.15; Lyons, 2.45; Omaha, 1st, 33.65, S. S., Christmas off., 10.81, Birthday Box, 8.38; 1st German Ch., 5; Castellar St. Ch., 2.55; Lowe Ave, 5; Schuyler, 12.00, 86.89

RED RIVER.—Maine, 5.00

SAGINAW.—Alpena, 3; Bay City, 97.18; Saginaw, 1st, 350, 450.18

ST. PAUL.—Minneapolis, Andrew Ch., 12; Bethlehem Ch., Y.P.S.C.E., 12.50; Oliver Ch., 22; Stewart Memorial Ch., 16.55; House of Faith Ch., 3.75; Highland Park Ch., King's Messengers, 7.65, Wachter Bd., 5.25; Westminster Ch., 136.75, B. M. B., Jr., 2; St. Croix Falls, 3.20; St. Paul, 9th, 4.25; Dayton Ave. Ch., 60, S.S., 36.76; House of Hope Ch., Y.L.S., 85, 407.66

SIOUX CITY.—Sioux City, 2d, Buds of Promise, 10; Vail, 10, 20.00

SCHUYLER.—Carthage, 8; Clayton, 5; Elvaston, 25.92; Hersman, 18.00; Macomb, 7.50, Y.P.S.C.E., 20; Monmouth, 20; Mt. Sterling, 25, Miss Mary Clark, 21.50;

Perry, S.S., 10; Rushville, 7.75; Wythe Ch Bd., 9 10, 178.67

South Dakota.—Bridgewater, 13; Kimball, 2; Scotland, 7, 22.00

Springfield.—Chatham, Y.P.S.C.E., 1.31; Greenview, Y.P.S.C.E., 25, anon., 50, 76.31

Vincennes.—Terre Haute, Moffat St. Ch., 6.25; Vincennes, Indiana Ch., 5, 11.25

Miscellaneous.—Putnam, Ill., Susan M. Vail, 5; by sale of A Brief Record, 1.20; Vincennes, Ind., Indiana Ch., 10; Wabash, Ind., 13 63; Indianopolis, Tabernacle Ch., 25, 54.83

Total for month,	$5,101.52
Previously acknowledged,	38,110.71
Total from April 20, 1891,	$43,212.23

Mrs. C. B. Farwell, *Treas.*,
Chicago, Feb. 20, 1892. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for February, 1892.

Binghamton.—Bainbridge, 14.44; Binghamton, 1st, 87.50; West, 25; Cortland, Y.L.S., 18, Busy Workers, 5, 149.94

Boston, Mass.—Boston, Columbus Ave., p. off., 37.58, Y. L.S., p. off., 37.57; Scotch, 15.50; East Boston, 35, Pearl Seekers, 20; Houlton, Me., 4; Manchester, N. H., 5; Newburyport, 1st, 55; Portland, Me., 2.50, p. off., 25; Quincy, 15.50; Roxbury, 13.64; Somerville, 10, p. off., 13; South Boston, p. off., 10.67, Light Bearers, 10; Windham, N. H., p. off., 11.88; Woonsocket, R. I., 5, 326.84

Brooklyn.—Brooklyn, Ainslie St., 5.83; Classon Ave., 43.92, p. off., 34.75; Duryea, S.S., 50; 1st, 9.62, Y.L.S., 10; Franklin Ave., 6.61; Greene Ave., 4.08; Lafayette Ave., Cuyler Bd., 50; Memorial, 33.33; Ross St., 30.04; 2d, 50.29; Westminster, 13.52, 341.99

Buffalo.—Buffalo, Bethany, 6.36; Ch. of the Covenant, 10; Lafayette St., Heacock Bd., 20; Springville, 25; Westfield, 20, 81.36

Cayuga.—Auburn, Calvary, Y.L.S., 5.97; Central, 55; 1st, 25; 2d, 12.60; Westminster, Girls' Bd., 97 cts.; Five Corners, 10; Ithaca, 76.06, a friend, 10, an individual, 10, King's Miss. Bd., 5.46, th. off., 10; King's Ferry, 8; Owasco, 4.29; Scipioville, 2.40; Sennett, 4.50; Weedsport, 40.16, 280.41

Chemung.—Elmira, 1st, Miss Taft, 5.00

Ebenezer, Ky.—Ashland, 1st, 15; Covington, 1st, Mission Stars, 34.50; Greenup, 5; Lexington, 2d, 50, 104.50

Genesee.—Attica, 31.20; Batavia, p. off., 125; Corfu, 10; Perry, 38, *special*, 17, Bd. of Willing Workers, 10; Warsaw, 40, p. off., 49.10, Y.W.S., 75, Busy Bees, 15, 410.30

Lyons.—Clyde, 38.65, C.E. Soc., 1.04; Lyons, Missionary Bees, sen. div., 92 cts., jun. div., 1.56; Palmyra, 12, Little Gleaners, 14; Wolcott, Girls' Soc., 5, 73.17

Morris and Orange, N. J.—Morristown, 1st, 150.00

Nassau.—Freeport, 7, p. off., 4.60; Glen Cove, 12; Hempstead, p. off., 11, Miss. Bd., 18.75; Huntington, 1st, p. off., 17.05, Willing Workers, 20; 2d, 8.53; Jamaica, p. off., 15.18; Newtown, 7; Roslyn, 7.05; Smithtown, 10; Springfield, 2; Nassau Pres. Miss. Bds., 3.04, 143.20

New York.—New York, Brick, 175; Central, 80; Faith, S.S., Willing Workers' Ass'n, 7; Fifth Ave., 455, Y.L.S., 24.70; 4th, Silver Links, J. Macdonald memorial, 25, A. D. Kydd memorial, 35, White memorial, *special*, 25, Pansy Soc., 162, White memorial, *special*, 50; Madison Sq., 860, Y.L. Circle, 50; Scotch, 274; Thirteenth St., 36; University Pl., 400; Washington Heights, 30; Westminster, 50; Mrs. Beebe's children's mite box, *special*, 5; two friends, 60; Miss R. L. Kennedy, 50, 2,853.70

Rochester.—Fowlerville, through Mrs. Condict, 5.55; Geneseo, 30; Groveland, Willing Workers, 37; Mt. Morris, Cyprus Bd., 20; Pittsford, 11; Rochester, Brick, 25; Central, 108; 1st, 80; St. Peters, Y.L.S., 17; 3d, Seed Sowers, 25; Scottsville, Miss. Bd., 18; Sparta, 2d, 10; Presb. Soc., 9, 395.55

St. Lawrence.—Hammond, 62; Watertown, 1st, 100; Stone St., 15, 177.00

Syracuse.—Hannibal, from a mother and her daughter, 5; Pompey, Earnest Workers, 22, 27.00

Transylvania, Ky.—Danville, 2d, Little Gleaners, 25; Lebanon, Helping Hand, 10.60, 35.60

Utica.—Boonville, S.S., dime off., 60 cts.; Clinton, 45, Houghton Sem., Y.L.S., 25, S.C.E., 8.25, S.S., 20; Lyons Falls, 7.25; Oneida, King's Messengers, 10; Oneida Castle, 8, th. off., 25, Busy Bees, th. off., 3; Oriskany, 8, Y.P.S.C.E., th. off., 2.50; South Trenton, 5; Westernville, S.S., 5, 172.60

Westchester.—Bedford, 10; Brewster, South-East, 4.50; Hartford, Conn., United Aid Soc., 5; New Haven, Conn., 32.11; Peekskill, 1st and 2d, Cheerful Workers, 39.55, Clinton Bd., 21; Pelham Manor, 50; South Salem, Cheerful Givers, 15; Stamford, Conn., Y.P.S.C.E., 40; Thompsonville, Conn., 38, 255.16

Hamadan, Persia.—W.F.M. Soc., 7.97; Faith Hubbard School, Miss. Bd., 7.14, Boys' C.E. Soc., 2.32, S.S., th. off., 5.43; Scheverin S.S., primary dept., 1.71, 24.57

Miscellaneous.—Through Mrs. Condict, 12; Mrs. Edward Judson, 3.47; Shelton, Conn, Mrs. F. A. Wales, 1; Mrs. C. E. Whittlesey, 50, 66.47

Legacy.—Sewickley, Pa., Mrs. E. H. Wilkins, 100.00

Total,	$6,174.36
Total receipts since April 1, 1891,	45,681.63

Error in November receipts. Boston Presbytery, Boston, Mass., Columbus Ave., Y.L.S., 24.50, should read Columbus Ave., 4.50, Y.L.S., 20.

Mrs. C. P. Hartt, *Treas.*,
53 Fifth Ave., New York City.
Mrs. J. A. Welch, *Asst. Treas.*,
39 West Seventeenth St., New York City.

BOX LIST.

The Lend-a-hand Society of Westminster Church, Brooklyn, N. Y., a box to the Jewish School at Hamadan, Persia.

Receipts of Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest, January 24 to February 24, 1892.

Emporia.—Caldwell, Earnest Workers, 24.73; Derby, 95 cts.; El Dorado, 14.65; Marion, 18.50; Newton, 6; Osage, 5.50, Willing Workers, 2.50; Waverly, 6.65, Y.P.M.B., 1.62; White City, 6; Wichita, 1st Ch., 13.15; Lincoln St., 6; Winfield, 12.50, 118.75

Highland.—Axtell, S.S., 25; Blue Rapids, 7.10; Colby, 1.30; Holton, 5.50; Russell, 1.70, 40.60

Kansas City.—Appleton City, 5.83; Butler, 15.72; Clinton, 5, Y.L.S., 45; Creighton, O.B.M.S., 2.50, Willing Workers, 11.57; Jefferson City, 10, Girls' Bd., 25; Kansas City, 1st Ch., Rays of Light, 67, S.S.M.B., 15; 2d Ch., 246.25; 4th Ch., 2.50; Knobnoster, 7; Montrose, 1.75; Osceola, Helping Hands, 6; Rosier, Sharon Ch., 2.10, Helping Hands, 3 50, 471.72

Muscogee.—Mrs. A. D. Jacke, Oowala, 5.00

Neosho.—Pleasanton, Y.P.S.C.E., 4.07

Osborne.—Calvert, 2; Hays City, Bethlehem Stars, 4, S.S.M.S., 1.64; Hays City, 2.15; Norton, Y.L.M.B., 1; Osborne, 1.25; Smith Centre, 1.50; Wakeeney, 75 cts., 14.29

Palmyra.—Hannibal, Y.P.S.C.E., 6.25

Platte.—Cameron, 7; Fairfax, Morning Star, 5; King City, Gleaners, 3.50; Parkville, 29.80; St. Joseph, Westminster, 3.85, 49.15

St. Louis.—St. Louis, Glasgow Ave., 30; 2d Ch., Wall Builders, 50; Washington and Compton Ave., 125; West Ch., 29.91, 234.91

Topeka.—Leavenworth, Y.P.S.C.E., 20; Morganville, 10, Willing Workers, 6; Topeka, 1st Ch., S.S., 32.23; Westminster, Ch., 4, Faithful Circle Bd., 2.50, 74.73

Trinity.—Dallas, 2d Ch., 12.50

Miscellaneous.—Friend in Florida, 5.00

Total for February,	$1,036.97
Previously acknowledged,	3,164.34
	$4,201.31

Miss Jennie McGintie, *Treas.*,
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Stockton.—Oakdale, 1; Stockton, 1st Ch., 31.15, 32.15

Miscellaneous.—San Diego, Miss Catharine Berry, 15.00

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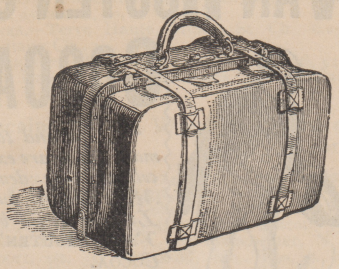

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